

1908

76th Annual Report of the Board of World Missions

Reformed Church in America

Follow this and additional works at: https://digitalcommons.hope.edu/world_annual_report

Part of the [Archival Science Commons](#)

Recommended Citation

Reformed Church in America, "76th Annual Report of the Board of World Missions" (1908). *Annual Reports*. 52.
https://digitalcommons.hope.edu/world_annual_report/52

This Article is brought to you for free and open access by the Board of World Missions at Hope College Digital Commons. It has been accepted for inclusion in Annual Reports by an authorized administrator of Hope College Digital Commons. For more information, please contact digitalcommons@hope.edu.

The Seventy-Sixth Annual Report

OF THE

Board of Foreign Missions

OF THE REFORMED CHURCH IN AMERICA

AND

FIFTY-FIRST OF SEPARATE ACTION

With the Treasurer's Tabular and Summary Reports
Receipts for the year ending April 30, 1908



BOARD OF PUBLICATION
OF THE
REFORMED CHURCH IN AMERICA
25 EAST 22d STREET
NEW YORK

THE ARCHIVES
BEARDSLEE LIBRARY
WESTERN THEOLOGICAL SEMINARY

PRESS OF
THE UNIONIST-GAZETTE ASSOCIATION.
SOMERVILLE, N. J.

WESTERN THEOLOGICAL SEMINARY
LEAROSTEE LIBRARY
THE ARCHIVES

REPORT.

The Board of Foreign Missions presents to the General Synod its Seventy-sixth Annual Report, the Fifty-first of its separate and independent action.

**A Prosperous
Year.**

With unfeigned pleasure and gratitude it reports the most prosperous year, financially, in its history. While the full amount of \$200,000 aimed at by the Forward Movement for the regular work of the Board and of the Arabian Mission has not been realized, yet the receipts are larger than ever before. Full appropriations to the Missions have been granted for the second time, the expenses of the year met, and for the seventh year in succession the books were closed without debt and with a balance in the treasury. That this should have been accomplished in spite of the financial disturbances of the fall and winter is certainly an occasion for devout gratitude to God and would seem to be a proof of the sustained and increasing interest of the whole Church in its missionary work.

**Losses by
Death.**

On the other hand, the closing months of the year have been shadowed by the death of two of the missionaries of the Church. Dr. Jacob Chamberlain of the Arcot Mission, one of our oldest missionaries, whose name has for nearly fifty years appeared in these reports and whose praise has so long been in all the churches, passed to his reward on March 2d. 1908, at Madanapalle, India, the station which he planted forty-five years ago. Thus his long cherished wish and prayer that he might sleep among the Telugu people whom he loved and served was granted. People of all classes, ranks and religions followed him to the grave. A Minute expressive of its sense of loss was adopted by the Board and a memorial

service held in the Marble Collegiate Church, New York, on April 13, 1908, the seventy-third anniversary of his birth.

Mrs. Nettie Kleinheksel Boot, wife of Rev. Harry P. Boot, of the Amoy Mission, died in Chicago on April 14, 1908, after a lingering illness. Her disease contracted in China was obscure and distressing but patiently borne with Christian resignation. During her brief life in Amoy she had greatly endeared herself to her associates, by whom her loss will be deeply felt, and also to those Chinese Christians with whom she came in contact. Her life was beautiful in its Christian simplicity and as truly a sacrifice for Christ and in His service as though she had suffered martyrdom upon the field.

OUR MISSION FIELDS.

The movements going on in the lands where our Missions are located continue to attract the attention of the Christian world. They challenge, as never before, the faith, devotion and liberality of the Church. It is impossible to view them without a feeling of awe and admiration,—without the deep conviction that God Himself is working in those lands more manifestly than ever before, preparing for His gospel a highway among the nations and for His people great and mighty things in the way of opportunity and achievement which, hitherto, they have not known.

The extensive revivals in India that characterized the year before have not prevailed to so marked a degree, but their influence has not been lost and their fruits abide. The spirit of unity and co-operation is leading to new and larger combinations and winning new triumphs. Even the growing national feeling and consciousness, while they have had their forbidding aspects and manifestations, and have to some extent interfered with missionary work, yet offer the opportunity and intensify the obligation to make known to the people that Gospel which can alone bring about that unity which is now absolutely wanting and in which their hope of a true national life, regeneration and stability must rest.

In China the government steadily pursues its reforming policy, of which Sir Robert Hart declares the Empress Dowager to be

the moving spirit. Elaborate preparation is in progress for the promised introduction of constitutional government. The educational movement, so wide-spread and so wonderful, still offers the Church its unprecedented opportunity of moulding the new life of the China that is to be. The Centenary Missionary Conference held in Shanghai in April and May, 1907, in commemoration of one hundred years of missionary effort since the landing of Robert Morrison in 1807, marks a new era in the history of Protestant Missions in that Empire. All the great practical problems of missions were considered and measures recommended and undertaken for their solution. Above all, unity was its dominant note, and steps were taken to secure the federation of existing churches, with the idea of One Church for China, though now impossible of realization, yet distinctly in view as an ultimate possibility.

The Conference of the World's Student Christian Federation in Tokyo, in 1907, apart from its own special interest and significance, appears to have made a marked and deep impression on public opinion in favor of Christianity, and to have been followed by an awakened evangelistic spirit in the churches of Japan. By the breaking up of the army and the dispersion among towns and hamlets of soldiers who had come under Christian influence in camp and field and hospital during the war with Russia, the Gospel has been carried to every nook and corner of the Empire, to an extent hardly possible in any other way. It is not surprising, therefore, that an exceptionally large number of converts is reported from all parts of the country.

The question of co-operation between the Presbyterian and Reformed Missions and the Church of Christ is not yet settled. So far as the entire independence of that Church is concerned, there is no question. It has enjoyed absolute autonomy and independence for many years. The problem is, rather, as to the terms on which and the practical methods by which, as mutually independent bodies, the Church and the Missions may co-operate in the work of evangelizing the people and building up one Church of the Reformed faith and Presbyterian order. It is believed that the problem, though it has proved a difficult one, is not insoluble,

and that progress toward its solution is being made. . It cannot be settled too soon, provided it be settled right, so that these bodies, Missions and Church, freed from such distraction, may give themselves more unreservedly and aggressively to the work of evangelization which is so great and pressing and for which opportunities everywhere abound.

Though no "movements," either religious or political, are reported from Arabia, yet even here the Spirit of God seems to be moving on the hearts of men. The Mission has to tell not only of a larger distribution of the Word of God than ever, but of a change in the attitude of the people toward it and its work,—of pressing invitations to visit the Pirate Coast and stay there, and of a gift of land adjoining the Mission property, from the Sheikh of Bahrein, in gratitude for medical service rendered to his family.

Even and far more significant is the new sense of the importance of evangelistic work for Moslems which is growing in all the churches, especially those whose Missions come in contact with Islam. Not only to bring the Gospel to the followers of the false prophet, but to defend lands and peoples as yet unoccupied by Christian Missions, though open to them, from the attack and encroachments of the Mohammedan propaganda, is felt as never before to be the pressing duty and solemn responsibility of the Church of Christ.

These facts and considerations, drawn from all our fields, combine to lend additional importance to the reports from the Missions, printed herewith, and to the work they are doing. They show how that work affords a vantage-ground for larger work to meet the enlarged demand. They serve to emphasize both its success and its insufficiency.

THE WORK OF THE MISSIONS.

In almost every respect the work of the Mission shows an advance upon the previous year.

Amoy. One more church is added to the roll which numbers 15 churches with 1,700 communicants, of whom 140 were received on confession. Of these 34 were added to the First Church of Amoy, Sin-koe-a, and 27 to Chiang-chiu. The net in-

crease of communicants was 65, 32 more than last year. The Mission also reports 840 inquirers, of whom, doubtless, many will be received into communion in the future. The contributions amounted to \$10,859.67 Mexicans, an average of \$6.39 per member. This is the equivalent of \$5,429.83 gold. The Mission has suffered grievously in the loss of two of its most honored and trusted ministers, Pastor Ti of the Second Church of Amoy, Tek-chhiu-kha, and Pastor Li of the Church of Tong-an. They were both men of ability and influence and enjoyed the confidence of the Mission and of the people in a marked degree. Their places will be difficult to fill. Plague and other diseases have been busy among the people and 53 members of the church died during the year.

The Centenary Conference at Shanghai was the means of bringing quite an unusual number of sympathetic visitors to Amoy, whose presence and interest were helpful and encouraging.

The Mission reports "a great year for educational work." The number of parochial or primary schools reported is 29, a gain of 5, with 646 scholars, an increase of 63. There is no difficulty in getting scholars for the primary schools in any place where the effort is made. The Boys' Primary School on Kolongsu had an enrollment in the spring of 150 and in the fall of 115. Of these nearly 80 were day pupils. Accommodations for the school are utterly insufficient. Money for a new building has been kindly furnished by the Woman's Board, but a suitable piece of land for its erection has not yet been found. The Middle School, now recognized as the Union School of the three Missions, has had a successful year. According to the terms of agreement the Principal of the school was elected by the Board of Managers, and the choice fell upon Mr. Pitcher. The Theological Seminary, also carried on in union by the three Missions, had 28 students, of whom 6 were furnished by our own Mission. Some insubordination interfered for a time with the smooth working of the school. One of the greatest needs of the Mission is for teachers and preachers competent not only to take the places of those who are falling by the way, but also to enable the Mission to enlarge both its evangelistic and educational work in accordance with the

wonderful opportunities now presented. It should not be necessary to employ heathen teachers in any of our schools. Of the Girls' Schools, that at Amoy had the greatest enrollment in its history, 128. In Tong-an, 63 were enrolled at the opening and 40 at the end of the year. At Chiang-chiu, 38, and at Sio-khe 22 and 30. The plague interfered with the working of some of these schools, especially at Tong-an.

The medical work has been prosecuted at Amoy in the Hope and Wilhelmina Hospitals with usual success. The expenses of Hope Hospital have been entirely met by fees received by Dr. Otte. The patients treated in these two institutions numbered 14,345 out and 1,894 in-patients. Two new students were received at Hope Hospital and two young women in the Wilhelmina Hospital. The Neerbosch Hospital at Sio-khe was closed, but medical work was done there by Dr. E. H. Blauvelt, 700 patients, (50 in-patients), having been treated. As yet no medical man has been found to take the place of Dr. Stumpf.

The number of churches, 19, shows a gain of one, with 14 ordained native pastors. To the communion of these churches 238 were received on confession, a gain of 92 over the preceding year. The total number of communicants was 2,997, a net gain of 205. The total of congregations numbered 9,757. Eighty adults and 224 children were baptized during the year. The contributions from native sources exclusively were Rs. 8,490, or \$2,830 gold. In 182 Sunday-schools 6,715 scholars were gathered, of whom a large proportion were heathen children, and the 93 Christian Endeavor and Young People's Societies, both Senior and Junior, had 2,006 members, all interested in the society and numbers of them actively engaged in evangelistic work. Christian Endeavor is thus proving itself to be a most helpful influence. The statistics of evangelistic work, including the visits of Zenana workers to homes, for the year show that the Gospel was preached or taught 63,935 times in 30,318 places and to audiences numbering 727,276.

In addition to the loss of Dr. Chamberlain, not properly falling

within the year under review by the Mission, three faithful and devoted native servants of Christ and of the Church have fallen. All had commended themselves to the Mission and endeared themselves to the people whom they served.

For many years it has been felt that if work among the Telugus was to be maintained, another station on the Telugu Plateau should be established and another missionary family assigned to that field. After careful investigation, and on the invitation of the Rajah of Punganur, it was decided to select that point for the new station. The Rajah himself, formerly a pupil in the High School carried on by the Mission, not only invited the placing of a missionary family there but also freely gave to the Mission a valuable tract of land of about ten acres, admirably located, with a small house on it sufficient for temporary occupancy but not for permanent residence. Funds for a new missionary bungalow have been provided, largely through the generosity of the Woman's Board. In February Rev. and Mrs. H. J. Scudder removed to Punganur and were most cordially welcomed by the Rajah and the people of that town, Christians and non-Christians alike.

The report notes advance in the direction of self-support and of self-government, increasing gifts for benevolence and an awakened evangelistic spirit. It also shows the great difficulties attending the work of the Church in a non-Christian land, in the effort to keep alive spirituality among the people so lately brought out of and still surrounded by heathenism with all its deadening influences. That the Church should appreciate and accept its responsibility and exercise the necessary discipline is a sign of true life which is encouraging. The movement toward the assumption, on the part of the native Christians and churches, of greater authority and responsibility in the management of church affairs culminated in a congress of native assistants at which advanced and decided action was taken on this subject. Thus the churches within the field of our Mission seem to be advancing toward the goal of self-support, self-government and self-propagation.

The school system of the Mission is quite complete extending from the day school to the college and the theological seminary.

Of day schools 163 were reported with 7,394 pupils. In four girls' boarding schools 216 scholars were gathered. The College had 25 in the college department, 425 in the upper school and 520 in the lower; 970 in all. In the Theological Seminary there were 20 students, of whom three were from the United Free Church of Scotland. In the Industrial School at Arni 51 students were enrolled, 10 of them from outside the bounds of the Mission. The branches taught and pursued were carpentry, tailoring, printing, blacksmithing and rattan work. The school is still hampered in many ways, both by its location and by the lack of resources and equipment. It should be moved from Arni, which is seven miles from the railway, to Katpadi, a railway junction. Should the necessary funds be obtained the government would aid in moving and putting up new buildings. The effort to secure these funds and also the endowment, which has been going on for some time is yet far from succeeding. Few objects more worthy of Christian benevolence on the part of those who have the means could be pointed out than the provision of the \$27,000 to \$30,000 necessary to move this school and to give it a permanent endowment.

The medical work has been carried on as heretofore at Ranipettai, and at Vellore, for women, in the Mary Taber Schell Hospital. Conditions have been somewhat unfavorable in both hospitals, owing to depletion of staff and other causes. Nevertheless a somewhat larger amount of work was done at Ranipettai than before and at Vellore the wards were more crowded than ever. The number of treatments reported were 59,260. Surgery showed the greatest advance at Ranipettai, the number of major operations being 337, an increase of 104, and of minor operations 984. Ninety-four major and 667 minor operations were performed in the Woman's Hospital at Vellore. Dr. Ida S. Scudder now in this country was authorized by the Board to secure the endowment of this most important and useful institution in the sum \$50,000.

The year has been marked by further movement in the direction of Church union. Negotiations had between the Synod of South India and the Assembly of the Congregational Churches of South India connected with the Missions of the London Mis-

•sionary Society and the American Board, resulted in the adoption of a plan of union between the two bodies which was approved by each of them in July, 1907. The Synod of South India had previously united with the Presbyterian Church in India, (of all India), on condition that, should the way open for a wider union in South India, it should be released in order that the new union might be properly consummated. This release was cordially granted by the General Assembly of the Presbyterian Church at its meeting in December and the union above referred to, already approved by the two uniting bodies, will doubtless be completed during the coming summer.

It is unfortunate and a matter of great regret
North Japan. that, with the favorable changes in public sentiment toward Christianity and the opportunities for evangelistic effort, this Mission is so weak and its force so pitifully reduced. It asks for three new families and three single ladies to carry on the work which is now ready to hand. Only the brightest men with special qualifications can meet the demand of the time. The Board has responded to this appeal with the promise that such men will be sent when they can be found. Five ordained preachers and seven unordained agents have been in its service during the year, at 15 out-stations. No organized churches are reported but in the companies of believers to which the Mission and its agents minister there were 441 communicants, of whom 60 were received on confession during the year. In the various Sunday-schools there were 1,942 scholars, though the number of schools is not stated.

On the other hand the educational work of the Mission is prosperous. In the Theological Department of the Meiji Gakuin there were twenty students in attendance, 7 were graduated in June, 1907, and 6 new students entered the regular and 5 the special course. One of the graduates is now in Auburn Seminary, another at work in Hawaii and the rest in Japan. The students have been active in Christian work and thus received practical training which will fit them the better for active service in the Church. Tent and open air preaching was conducted daily in Uyen Park during the Exhibition. From April 30 to May 4 the students and

teachers of the Meiji Gakuin assumed responsibility for this tent work.

The Academical Department which has two courses, the Middle and the Higher course, began the year with 400 students. A large number of applications were declined for lack of accommodations for boarders. For the supply of larger accommodations generous gifts were made by one of the visiting laymen connected with the Laymen's Missionary Movement. Prof. M. N. Wyckoff, now in this country, was authorized to seek \$5,000 for the same purpose. The number of Christian students was 71, and 22 were added to the church during the year. As the result of special meetings 55 inquirers are reported. A special Bible class among the teachers has been maintained weekly at the house of Dr. Ibuka, the President. The College Christian Endeavor or Y. M. C. A. has also regular weekly meetings.

In the Ferris Seminary 40 students were graduated at the commencement last April, 2 from the Bible, 7 from the English normal and 31 from the preparatory departments. With the opening of the new school year 74 new pupils were enrolled and the average attendance has been 204. Eleven made public confession of their faith in Christ. The number of Christians is 56. A systematic visitation of the homes of the pupils has been undertaken from which great benefits are expected to result. Seven neighborhood Sunday-schools have been carried on by the teachers and scholars. The religious meetings of the school are conducted by the Y. W. C. A. and are well maintained.

The Mission reports a year of unbounded opportunities. Not only has seed been sown but sheaves gathered in. The Church at Kagoshima has become independent of the Mission and self-supporting. Two missionaries and twelve Japanese evangelists have been engaged in evangelistic work. Nine churches or companies of believers with 144 communicants are reported, to which 27 were added on confession of faith. The Sunday-schools number 14 with 570 scholars. These are carried on for the most part by the ladies of the Mission and give a fine opportunity for entering the homes of the people. By means of Bible classes it is possible to

reach the students in the government schools, who have hitherto been disposed to hold aloof from the study of the Bible and from Christian influences generally. In one class composed of twenty normal students ten became Christians, as did one also out of a class of three in a business college. As the student class has heretofore been difficult of access, these developments are most encouraging.

The enrollment of Sturges Seminary at the opening of the year was 90, the highest number of boarders being 37. In March, 1907, four girls were graduated, of whom two were church members and the other two would have become such but for the opposition of their respective families. Twelve of the scholars united with the church, all but three of whom were from Christian homes. The total number of baptized Christians in the school was 27, of whom 23 were boarders. The Christian Endeavor Society increased in numbers and activity and has done much for the girls individually and for the school.

Steele Academy has had a year of unexampled prosperity, due to the great improvements which have been made and the Government recognition which has been accorded. A new gymnasium has been erected; the old gymnasium remodeled into a commodious chapel with three additional class-rooms. The school has now accommodations for 250 scholars. In consequence of the favorable action of the Government and the improvements made, the enrollment showed immediately a large increase notwithstanding the fact of a considerable increase in fees demanded. It numbered 179, the highest point yet reached and about fifty per cent. higher than usual at the opening of the season. The total number enrolled during the year is 235 and on Dec. 31, 1907, 152. No students were graduated but a steadily increasing enrollment in the higher classes warrants the hope that this will not occur again. Founder's Day was celebrated in October in connection with the attainment of Government recognition, by appropriate ceremonies and with much satisfaction and gladness.

No marked religious interest has been manifest during the year. Still the Y. M. C. A. has been active and in better condi-

tion than for some time past. A morning prayer meeting is maintained in the boarding house and a general weekly meeting attended by 15 to 20 out-students. - Eight students and one teacher made public confession of their faith in Christ. Three of the students are known to have the ministry in view. Changes in the faculty have resulted in great improvement. Of the ten Japanese teachers seven are Christians and eight hold government license. In order to do its best work the school needs a new dormitory and additional equipment in furniture and apparatus. At present only fifty boarders can be accommodated while accommodations are desirable for at least one hundred. This Mission asks for an additional family and two unmarried women. Another family also will be needed if, as is feared, Mr. Hondelink is obliged to withdraw from the field in consequence of the failure of Mrs. Hondelink's health.

No political changes of any note have taken place during the year. The report shows an increase in every department of effort in spite of many hindrances. The plague has been prevalent, especially at Bahrein, for several months, but has not aroused the feeling of suspicion and antagonism which accompanied a previous visitation of that scourge. Inter-tribal wars have interfered with touring both in the Busrah and Muscat fields, blocking the roads and making tours to a certain extent dangerous.

But in the midst of these untoward conditions it is gratifying to notice that the character and aims of both missionaries and native helpers are coming to be better understood and appreciated. A safe passage has been given them where officials and armed bands could not go. The attitude of the people toward the Mission seems to be favorably altered throughout all the fields. The missionaries have been invited to the Pirate Coast. The Sheikh at Bahrein has given a plot of ground to the station in gratitude for medical services rendered to a member of this family. All the stations report a number of definite inquirers, with others who are just beginning to seek the light.

Force. Three additions to the force have been made during the year under review in the persons of Dr. and Mrs. C. S. G. Mylrea and Miss Minnie Wilterdink. On the other hand, the strength of the Mission has been temporarily weakened by the return to this country on furlough of Mr. Moerdyk, who was detained longer than would otherwise have been the case in order to complete the dwelling at Bahrein. In December, 1907, Mr. and Mrs. Cantine were obliged to leave the field on account of the serious impairment of the health of Mrs. Cantine, and as it subsequently appeared, of Mr. Cantine also. Dr. and Mrs. Worrall also returned to this country on furlough early in 1908. These changes made necessary a readjustment of the force on the field and provision for the work was not easy. It is evident that more men are needed for the proper manning of the different stations in all conditions. Only one has been appointed so far, Mr. G. J. Pennings of the Western Theological Seminary, and one medical woman for Bahrein, Miss Thyra H. Josselyn, M. D. The native force of whom the report speaks most encouragingly numbered 24.

**Evangelistic
Work.**

Preaching services in Arabic and English were conducted at all the stations and the Lord's Supper celebrated. At Bahrein two persons were baptized and also at Busrah where one, an adult, was received to communion on confession of faith. At Bahrein one of the colporters assisted the missionary, taking charge of all the services in his absence, and is partly supported by the people. The new church building is greatly helpful, not only because of its comfort and attractiveness but as a rallying center for the work at that station. Sunday-schools have been maintained at all the stations, attended by both Christian and Moslem children, and mid-week prayer meetings have been maintained. A large amount of work, also, is done among the women by the ladies of the Mission of which interesting accounts are given in the report. In all 345 visits were made to the native homes during the year. Much light has thus been brought into the seclusion of the harem or zenana.

One of the chief evangelistic agencies of the **Book Sales.** Mission is the distribution of the Scriptures. A total of 5,784 copies of Scriptures and portions was sold, in thirteen languages; over a thousand more than last year. In addition, 1,960 religious and educational books were sold. Out of a total of 7,801 books and portions distributed only 57 were given away. The wide range covered by this method of circulating the Word of God is shown in the mention of the different languages in which the Scriptures were sold: Arabic, Persian, Turkish, Hebrew, Armenian, Gujerati, English, Portugese, Syriac, Hindustani, Russian and French. A large majority of these, 4,730, were in Arabic. Of all the sales, 92 per cent. were to Moslems. Two new book shops were opened, one at Nachl in Oman, and one in a suburb of Busrah. The total value of sales was Rs. 2,463, or \$821.

Notwithstanding the difficulties alluded to **Touring.** above, eleven tours were made during the year, one more than last year, covering 3,530 miles, in which 486 towns were visited. A considerable portion of the Scriptures and other books circulated were disposed of on these tours and thus their influence scattered over a wider circle. "Next to the Koran the Bible is the most widely read book."

This is as yet in its infancy, though schools **Educational** have been maintained at each of the stations. The **Work.** number enrolled has not been large and the attendance nowhere has equalled the enrollment. Earnest effort has been made to secure a permit to erect a school building at Busrah and the project has secured the approval of the local authorities, but has been held up at Constantinople.

As usual, this work has been carried on at all **Medical Work.** the three stations; at Busrah and Bahrein, in connection with hospitals and dispensaries, at Muscat by Mrs. Cantine among the women, so long as she was able to remain in the field. The whole number of patients treated was 29,412, just 7,000, less one, more than last year. The open-

ing of a Government dispensary with a Mohammedan doctor at Bahrein interfered for a time with the attendance at the Mason Memorial Hospital, but the numbers gradually increased and 3,100 more patients were treated this year than last. A devoted friend has given \$6,000 to the Mission, of which \$2,000 is paid in, for the establishment of a hospital at one of the other stations. Its location is yet to be determined. The medical work of the Mission will thus be made more effective and assume even larger proportions than at present.

The purchase and repair of a small house at **New Property.** Nachl, in inland Oman, and the opening of a Bible shop, establish a new center of Gospel influence in that region. A new school building, the Peter J. Zwemer Memorial, has been completed at Muscat in memory of that devoted missionary, who established and maintained a school for slave boys so long as it was possible to do so. The Mission house at Bahrein was completed and opened for occupancy early in this present year. It is hoped that this new residence will contribute to the health as it certainly will to the comfort of the missionaries residing at that station.

Legal difficulties prevented securing the property for which the last Synod authorized the raising of \$6,000. Something over \$1,500 were collected for this purpose where the matter rests for the present.

The Arabian Mission, with the other Missions **Forces Needed.** of the Board, replied to certain inquiries made by a Committee of the Conference of Officers and Representatives of Foreign Missions Boards of the United States and Canada. In response to these inquiries the Mission stated the extreme difficulty of giving definite replies under existing conditions. "The population may vary by a third more or less and nothing is known as to how and where the people live" in a large part of the field. The figures given are to be taken as estimates only.

It assumes responsibility for 3,000,000 of people. For their

evangelization so far as now possible it would need ten clerical, eleven medical, three educational and nine zenana workers from home, together with eighteen to twenty associate missionaries, (married women). To provide and maintain this force, within a decade, would require an annual increase in the appropriations of \$4,500. The increase in native agents, from 21 to 62, would necessitate an annual addition of \$1,000, making a total annual increase of \$5,500 for force alone. If all could be provided within ten years, the appropriation for the tenth year would be \$74,500, as compared with \$19,512 for 1908. In addition, it estimates that \$80,000 would be needed for land and buildings, or an annual rental of \$7,500, which would make the total appropriation \$82,000.

Special provision would also be required for Bible shops at a probable cost of \$4,000 and for dispensaries at \$10,000.

The receipts for the year were: From Syndicates, \$10,198.15; non-Syndicate gifts, \$15,815.73; from interest, \$467.87; making a total for the regular work of \$26,481.75. In addition to these, special gifts to the amount of \$5,039.95 were received, making a grand total of \$31,521.70. This is \$2,896.41 more than last year.

The expenditures of the Mission were as follows: For outfit, travel and support of missionaries and the work on the field, \$17,921.84; for home expenses, including the cost of "Neglected Arabia," \$1,562.79; for special work, outside the appropriations, \$2,893.95; making a total of \$22,378.56.

MISSIONARIES AND THEIR MOVEMENTS.

The whole number of missionaries, not including those now under appointment, is 105. Of these 30 are ordained and 10 unordained men; 32 married and 33 unmarried women.

Resigned. Rev. Frank S. Scudder, owing partly to the state of his health and partly to family considerations, resigned his connection with the North Japan Mission and the Board in September, 1907, to take up work for Japanese in Hawaii. Rev. A. Oltmans, D. D., and Mrs. Olt-

mans resigned from the same Mission, their resignation taking effect May 1, 1908. Both these resignations were accepted with sincere regret by the Mission and the Board. The departure of these brethren from Japan is felt to be a serious loss to the work. Miss Lillian M. Hart, attached to the Mary Taber Schell Hospital at Vellore, India, resigned from the Arcot Mission in consequence of the impaired state of her health. Miss Gertrude Wonnink resigned from the Amoy Mission in order to become the wife of a missionary connected with the China Inland Mission.

**Returned on
Furlough.**

From Amoy, Rev. H. P. Boot, the Misses L. N. and Alice Duryee and Miss M. C. Morrison. From the Arcot Mission, Mrs. John Scudder, Miss Ida S. Scudder, M. D., Miss Annie E. Hancock, Mr. and Mrs. W. H. Farrar. From the North Japan Mission, Prof. and Mrs. M. N. Wyckoff. From the South Japan Mission, Miss S. M. Couch. From Arabia, Rev. Jas. E. Moerdyk, and Dr. and Mrs. H. R. L. Worrall. All these, with a few exceptions expect to return to their fields this fall.

**New
Missionaries.**

All those whose appointment was noted in the last report have proceeded to the field during the year. Rev. Henry J. Voskuil, Rev. and Mrs. Henry P. DePree and Miss Katharine R. Green to Amoy; Rev. Henry Honegger to the Arcot Mission; Mr. and Mrs. W. E. Hoffsommer to North Japan; Rev. Willis G. Hoekje to South Japan; Dr. and Mrs. Mylrea and Miss Minnie Wilterdink to Arabia.

**New
Appointments.**

To the Amoy Mission, Miss Anna H. Meengs of Cedar Grove, Wis. Miss Meengs has been accepted by the Woman's Missionary Union of the North Classis of Long Island as its own missionary. To the same Mission, Miss Mary W. Shepard of Hudson, N. Y. Miss Delia M. Houghton of New Brunswick, N. J., to the Arcot Mission, as a trained nurse in the Mary Taber Schell Hospital in the place of Miss L. M. Hart, resigned. Rev. G. J. Pennings, of the West-

ern Theological Seminary, to the Arabian Mission. Miss T. H. Josselyn, M. D., also to the Arabian Mission, with the expectation of assisting in the Mason Memorial Hospital at Bahrein. The Board would gladly have made other appointments could the proper persons have been secured. This number by no means meets the wants of the Missions as at present constituted, without reference to any considerable advance.

THE BOARD.

Mr. D. D. Chaplin resigned his membership. The vacancy thus created was filled by the election of Prof. W. I. Chamberlain, Ph. D., of Rutgers College.

Rev. S. M. Zwemer, D. D., having accepted the invitation of the Student Volunteer Movement to engage for three years in its service, his furlough was extended for three years by the Trustees of the Arabian Mission. The Board was able to secure from him, with the cordial concurrence of the officers of the Movement, one-fourth of his time for service as Field Secretary, to which post he was unanimously elected. The Church knows how vigorously he has undertaken and prosecuted the work of that office.

The term of the following members of the Board expires with this session of the Synod:

Rev. D. Sage MacKay, D. D.,	Mr. William L. Brower,
Rev. Lewis Francis, D. D.,	Mr. W. H. Van Steenberg,
Rev. J. P. Searle, D. D.,	Mr. P. N. Bouton,
Rev. E. G. Read, D. D.,	Prof. W. I. Chamberlain, Ph.D.,
	Rev. Matthew Kolyn.

THE WOMAN'S BOARD.

The receipts of the Woman's Board for all purposes and from all sources were \$63,103.15. This is an advance of more than \$4,000 over last year when it received \$59,333.59, which was then the largest amount in its history. Its disbursements were \$63,288.65. To the Treasury of the Board it contributed \$44,875.63, of which \$39,685.41 was for the regular work and \$5,190.22 for

special objects. To the Arabian Mission its payments were \$5,285.62.

The number of its Auxiliaries is 586. In all its multiplied activities this Board has manifested the same devotion and the same spirit of cordial co-operation with Synod's Board which have characterized it in previous years, and to it the Board and the Church continue to be under the deepest obligation.

DEPARTMENT OF YOUNG PEOPLE'S WORK.

The appointment of Mr. H. A. Kinports as Secretary of this department by the four Mission Boards in the spring of 1907, was noted in the last report. Mr. Kinports assumed the duties of his office on the 1st of September, 1907. The first effort was to organize a campaign for Mission Study Classes. As a result 74 classes were reported with a total membership of 1,111. Probably there are many other classes but it has not been possible to secure information concerning them.

A Young People's Classical Agent has been appointed in every Classis and the department has placed itself in communication with these agents, to enlist their "co-operation in missionary conferences for fellowship, inspiration and missionary education." Fifteen Classes were covered in this way and six others reached by the Secretary.

Special attention has been given to the development of work among Sunday-schools. It is gratifying to note that a widespread interest has been manifested "among superintendents and teachers, in plans and methods for the promotion of the missionary spirit. To meet this need the department has prepared 'A Missionary Policy' for circulation in the early fall," containing a list of valuable helps to make such a policy effective. With this policy successfully inaugurated and generally adopted, we may well "look for a new attitude on the part of the Sunday-schools toward the missionary enterprise."

With this department are associated the Young People's Missionary League and the Crusaders. "The Young People's Quarterly" has become its official organ. It is proposed to establish in

the Church Building a complete missionary exhibit covering the very latest material for promoting missionary interest in Sunday-schools and Young People's Societies.

It is gratifying to know that Mr. Kinports has been elected as a member of the Board of Managers of the Young People's Missionary Movement, of all denominations. The Secretary reports that there are gratifying indications of an enlarged vision of opportunity, an increasing sense of responsibility and a new attitude toward the missionary enterprise on the part of our young people.

MISSIONARY PERIODICALS.

The average monthly circulation of this magazine increased during the year by 120 copies, being 5,147 as against 5,027 last year. On the other hand the cost of publication was diminished by nearly \$400, thus reducing the contribution to its expenses from the different Boards. The amount paid by this Board was \$980.75, a reduction of \$260.62.

Neglected Arabia.

More than 3,000 copies of this publication are circulated quarterly, without charge, among the donors to its treasury by the Arabian Mission. A copy is also sent to every pastor in the denomination. Its cost for the year was \$290.95, to which should be added \$80 for postage,—a total of \$370.95. Sixty-five quarterly numbers have been issued from the beginning.

The conviction expressed by the editor of the Mission Field, "that to furnish full, frequent and fresh information regarding our missionary work to the Church at home is an indispensable factor in the successful carrying on of that work on the field," is shared by the Board and will doubtless command the assent of every member of the Synod. As to the question of medium or method, there may be difference of opinion. The last General Synod recommended that the Board "consider the advisability of adopting the method followed in the Arabian Mission by those in China, India and Japan, so that each field may send forth to the Churches a publication similar to "Neglected Arabia." This rec-

ommendation the Board has carefully considered. In point of fact, it would not diminish the number of publications circulating in the Church, but rather tend to increase them. At the same time the cost of such a method would be much greater than it now is for the Mission Field. For these and other reasons the Board has not deemed it either wise or feasible to adopt the suggestion.

MISSIONARY AGENTS.

The Board takes great pleasure in formally recognizing and expressing its grateful appreciation of a greatly increased interest and activity on the part of the Classical Missionary Agents. At the instigation and through the efforts of Dr. Zwemer, the Field Secretary, Conferences of the Classical Agents have been held both in the Eastern and in the Western parts of the Church. The meetings were felt to be inspiring and their results of great value. It is proposed to continue such meetings and in this and other ways to make the relation between these Agents and the Board more intimate and of still greater practical value than it has been hitherto.

FINANCIAL.

As already stated, the year just closed has been the most successful, financially, in the history of the Board, and that notwithstanding the very unfavorable conditions prevailing in the business world for a large part of the year.

**Receipts,
B. F. M.** The receipts of the Board for its regular work were \$146,393.85, of which \$130,248.09 were from collections; \$11,147.88 from legacies, (less expenses); and \$4,497.88 from interest on invested funds. Beside these amounts, \$19,552.71 were received for special objects outside the appropriations. Among these objects are included an In memoriam Fund "In memory of departed friends," of \$500; the C. L. Wells Memorial Fund, No. III, of \$2,500; contributions for rebuilding the Neerbosch Hospital at Sio-Khe, China, \$1,860; for famine sufferers in China, \$1,109, and for a School building at

Chiang-chiu, China, collected by Mr. Boot, \$1,588, with other smaller items. The total receipts of the Board, therefore, both regular and special, were \$165,946.56, a gain over last year of \$15,339.25.

Arabian Mission. The receipts of the Mission for its regular work were,—from Syndicates, \$10,198.15; non-Syndicate gifts, \$15,815.73, and from interest, \$467.87, a total of \$26,481.75. In addition, \$5,039.95 were received for special objects outside of the appropriations, making a total for all purposes of \$31,521.70, or \$2,896.41 more than last year.

Adding the receipts of the Board and the Arabian Mission together, we have the grand total of \$197,468.26, a gain of \$18,235.66 upon the receipts of the previous year. Such a result, in such a year, affords occasion for surprise and grateful praise.

Putting these figures into the usual tabular form, we have:

For the regular work of the Board:

From collections	\$130,248 09
From legacies, net.....	11,147 88
From interest on funds.....	4,997 88
	<hr/>
	\$146,393 85

For special objects outside appropriations	19,552 71
	<hr/>

Total for Board of Foreign Missions	\$165,946 56
-------------------------------------	--------------

For the Arabian Mission:

From syndicates	10,198 15
Non-syndicate gifts	15,815 73
From interest	467 87
	<hr/>

Total for regular work.....	\$26,481 75
-----------------------------	-------------

For special objects.....	5,039 95
	<hr/>
	\$31,521 70

Total receipts from all sources.....	\$197,468 26
--------------------------------------	--------------

Deducting legacies and interest....	16,613 63
Total of all contributions, 1908.....	\$180,854 63
Total of all contributions, 1907.....	171,818 34
Gain in contributions, 1908.....	\$9,036 29

By some oversight the contributions in 1907 were compared, in the report of last year, not with those of the preceding year as stated, but with those of 1905, two years before instead of one. The gain reported should have been \$7,848.45 instead of \$28,839.50. For such an error, regret cannot be expressed too strongly.

Expenditures The expenditures of the Board for its regular work were \$134,626.62, distributed as follows:

B. F. M. For the Amoy Mission, \$24,913.16; the Arcot Mission, \$48,294.06; the North Japan Mission, \$23,874.38; the South Japan Mission, \$20,853.82;—for the four Missions \$117,935.42;—for interest on loans, \$1,142.58 and for Home Expenses of collection and administration, \$15,548.62.

Arabian Mission. For outfit, travel and support of missionaries and work in the field, the expenditure was \$17,921.84; for special work outside the appropriations, \$2,893.95 and for Home expenses, including the cost of "Neglected Arabia," \$1,562.79, a total of \$22,378.58. The details of expenditure, both for the Board and the Arabian Mission, will be found in their appropriate place on subsequent pages, in the Treasurer's report.

OUR PRESENT DUTY.

It may at first appear that the Church has come **Must Go On.** very near—within about \$2,500—to raising the \$200,000 sought in the Forward Movement. The purpose for which that amount was sought, however, was the maintenance and increase of the regular work of the Missions, and was not intended to include gifts for special objects which are very irregular and uncertain in character and amount. For

the regular work only, the sum of \$172,875.60 was received. This was a gain of \$12,819.93 over last year, almost entirely accounted for by an increase in legacies. There remains yet the sum of \$27,124.40 needed to complete the \$200,000. This is the work and should be the achievement of the year on which we have just entered.

It should be remembered, also, that this is not **Need of System.** a special amount, for a special emergency, to be raised by special effort, as for example, the payment of a debt. It is the deliberate attempt to lift the regular income of the Boards for their regular work to that figure, not to recede again but to form one step in a permanent advance toward ever larger things. Nothing can be plainer, in this view, than that the endeavor to accomplish it should not be left to depend on spasmodic effort, chiefly at the close of the year; that the churches should adopt some well-considered and effective system of regular, increased and constantly increasing giving, if the Forward Movement is ever to succeed.

The Needs Great. Even under present conditions, the needs are great. All the Missions plead for men—China for three at least, India for one or more, Japan for five, Arabia for two—all of superior qualifications to meet the new conditions which confront them. More would have been appointed this year could they have been found. More unmarried women, also, are desired by all the Missions for work among the women of these different lands.

To put the desired number of workers in the field, properly provide for their maintenance and for the corresponding and inevitable enlargement of the work of the Missions, would be entirely beyond the power of the Boards without largely increased contributions. For two years the Board has had the satisfaction of appropriating practically the full amount of the Mission estimates. Those estimates must inevitably increase with increase in the forces employed. The work must expand with the multiplied openings and opportunities growing out of the unexampled movements in every land. We cannot go back. We must go forward. To this the Church is already solemnly committed.

A LARGER VISION.

The last General Synod adopted the following resolution, "That this Synod urge its Board of Foreign Missions to enlarge its vision to the utmost, and assume with energy the new responsibilities that now are opening for the Church in the Eastern world." The Board has obeyed the injunction. With the aid of the missions it has viewed every field with a definiteness and particularity unknown before. It feels bound, in duty, to make the Church, so far as possible, partaker of the vision, so humbling to our pride yet so inspiring to our faith. : For with the Church it rests and must always rest, under the guidance and with the help of God, to provide the men and means which will enable the Board to "assume with energy the new responsibilities" disclosed by the enlarged vision.

A committee appointed by the "Conference of Officers and Representatives of Foreign Missions Boards in the United States and Canada" has been making inquiries, for two years, from the various missions carried on by these boards, in order to ascertain the number of missionaries needed and the amount of funds, for the speedy evangelization of the people in their fields. Specific answers have been requested covering the following points: The population for whose evangelization each mission considers that it may justly be held responsible; the force now in the field, both foreign and native; the additional foreign and native force required for speedy evangelization, and the amount of funds necessary to supply, equip and maintain these forces and the institutions necessary in order to enter upon and carry out definite plans looking to this end. These inquiries have been, with the approval of the Board, submitted to each of our missions and replies duly received. Their replies were presented to the Board in a greatly condensed statement, at its regular meeting on February 19, 1908, at which a large number of its members and also of the Classical Missionary Agents was present. The statement is as follows:

I. THE AMOY MISSION feels itself responsible for the evangelization of 3,000,000 souls.

It estimates that an additional force of 20 missionaries and 600 native workers is necessary for this purpose.

To place this force in the field within ten years, provide it with houses (5) and maintain it, will require an addition of \$46,500 to the present appropriations for these objects, an annual addition of \$4,650. An average of \$3,660 will need to be added for native workers and their work for the same period. In ten years the total annual appropriation required for the mission on this basis would amount to \$110,039, as against \$26,939 for 1908. In addition, the mission asks \$20,000 for buildings for schools and hospitals.

II. THE ARCOT MISSION assumes responsibility for a population of 2,500,000.

It estimates that for its proper evangelization an additional force of 65 missionaries and 965 native workers will be required. For the former, including 30 new bungalows and additional sanitarium, etc., an additional appropriation would be required, amounting, at the end of ten years, to \$68,050. For the native Indian force and equipment, an annual increase would be required, amounting in ten years to \$32,910. Thus at the expiration of ten years the total annual appropriation for this mission would be \$149,093, as compared with \$48,133 for 1908.

In addition the mission estimates that within twenty years, additional amounts will be needed for certain specified objects and in varying sums to the extent of \$55,500. These objects include hospitals, school buildings, houses for agents, etc.

III. NORTH JAPAN MISSION. The population dependent on this mission is estimated to be 4,085,600.

An additional force of 10 single men, 7 families and 10 single ladies is needed. To put them in the field and maintain them will require \$37,600, or an annual increase of \$3,760 for ten years.

To provide and maintain the added native Japanese force, Sunday schools and kindergartens will require \$48,540. Thus the annual appropriation at the end of ten years would require to be \$112,170, as against \$26,030 for 1908.

In addition the mission asks for \$102,000 to provide houses for

its missionary families, \$10,500 for kindergarten buildings, and \$210,000 for dormitories, a total of \$322,500.

IV. THE SOUTH JAPAN MISSION considers that it might reasonably be held responsible for the evangelization of 1,000,000 of the 6,000,000 of the Island of Kiushiu, and the work, if properly sustained, might be accomplished in seventy-five years.

In the judgment of the mission it would need an additional force of five male missionaries and four single ladies, at a cost of \$16,800. To provide and maintain the added native force required would call for \$9,840 and two Bible training schools, one for men at \$4,000 and one for women at \$2,000 per year. If all could be provided within ten years, the annual appropriation for the tenth year would be \$56,354, instead of \$23,714 for 1908.

In addition, dwellings and school buildings would need to be furnished, the cost of which is not stated.

To sum up, and compare the sums asked with those now appropriated: The total of appropriations for all the missions for 1908 were \$124,816; an annual addition of \$30,284 would bring the appropriations for 1908 up to \$427,656, a total increase of \$302,840 over those for the current year.

These figures contemplate an increase of 154 in the missionary force, an average of 15.4 for ten years, and that the force so increased be kept good and vacancies filled as they arise.

They contemplate, also, an increase of 1,214 in the native force, which cannot be secured in one year, nor probably in less than ten years.

After full discussion, in which nearly every member of the Board present and missionary agent participated, the following resolution was adopted:

Resolved—That the results of the inquiry instituted by a committee of the Conference of Officers of Foreign Missions of the United States as to the forces and funds needed for the speedy evangelization of our mission fields and herewith presented to the Board, be adopted as the working basis for the Forward Movement, and that we pledge ourselves to pray and labor for the realization of this high ideal submitted to us by the missionaries

on the field, and which constitutes such a challenge to the faith, prayer and liberality of the Church as it has never faced before."

At a rally of laymen held in the Marble Collegiate Church on Monday, April 20, this action of the Board was presented. After discussion by a number of those present, it was resolved unanimously to endorse the policy of the Board as indicated in the above resolution. It was also resolved that to reach this ideal the sum of \$5 per capita for Foreign Missions be a basis of appeal.

To the reports from the Missions of the Board should properly be added that of the Arabian Mission.

V. THE ARABIAN MISSION states the extreme difficulty of giving definite replies under existing conditions. "The population may vary by a third more or less and nothing is known as to how and where the people live" in a large part of the field. The figures given are to be taken as estimates only.

It assumes responsibility for 3,000,000 of people. For their evangelization so far as now possible to attempt it, it would need ten clerical, eleven medical, three educational and nine zenana workers from home, together with eighteen to twenty associate missionaries, (married women), a total foreign force of 53, or 33 more than all its present members at home or in the field. To provide this force, within a decade, and maintain it would require an annual increase in the appropriations of \$4,500. The increase in native agents, from 21 to 62, would necessitate an annual addition of \$1,000, making a total annual increase of \$5,500 for the force alone. If all could be provided within ten years, the appropriation for the tenth year would be \$74,500 as compared with \$19,512 for 1908.

In addition, it estimates that \$80,000 would be needed for land and buildings. Special provision would also be required for Bible shops at a probable cost of \$4,000 and for dispensaries of \$10,000.

Adding \$74,500 to the total for the other Missions, \$427,656 as above stated, we have the amount of \$502,156 at which to aim and toward which to advance, by regular steps, for the appropriations ten years hence. If the Synod approves this policy, it will be necessary to add to the receipts of the last year, for the regular work of all the Missions, Arabia included, which were \$173,000

nearly, (\$172,875.60), the further sum of \$50,000, thus making the goal of effort for the coming year \$223,000. This should be the amount approved and authorized by the Synod.

The Board unfolds this "larger vision" to the Synod and the Church, without whose sanction, sympathy and cordial co-operation, it is powerless to assume any such new responsibility. It is convinced that neither the need nor the possibilities are overstated. It is a solemn thought that in so many lands so many millions are entirely dependent upon us and our messengers for the knowledge of the Gospel and the light of life.

The policy indicated contemplates the increase of our missionary force from 105 to 292, practically trebling the number, in ten years, beside making good the annual loss of from five to ten percent. by death or withdrawal from failure of health and other causes.

It contemplates, also, the gradual increase of our appropriations to the Missions from \$125,000, (in round numbers), for 1908 to over half a million ten years hence.

It is safe to say no weightier proposition could be, or, probably, has ever been, submitted to the Synod and the Church. It hardly need be said that it should not be decided hastily or in a burst of enthusiasm however noble, least of all perfunctorily and as a matter of course. It demands:

1. A careful survey of the condition and resources of the Church at home and of the labor and sacrifices necessary to the carrying out of such a policy.

2. A careful study of "the signs of the times," the working of God's providence and Spirit in the world abroad and at home.

3. An honest effort to know His will concerning our Church in the matter, and a resolute determination to do that will, cost what it may.

4. A firm reliance on His promises that have never failed us yet, and that cannot fail those who faithfully set out, in sympathy with His purpose of salvation, to make that purpose effective throughout the world, so far as in them lies.

It is something to know that, should the Church be moved to adopt this policy, it will be in line with a number of other, sister churches who are undertaking and prosecuting a like endeavor.

Whatever may be the determination of the Synod, one thing is sure. If we are to meet, in any worthy way the demands of the time, we cannot be satisfied with the past. We must be ever advancing, following the footsteps of our blessed Leader and Captain. The signs of the times are but the tokens of His presence and working, by which He is saying to His every disciple, "follow me."

Notwithstanding the failure of the last Synod to set apart a Sabbath for the consideration of Foreign Missions, the first Sunday of November, 1907, was so observed by many churches. The Board suggests that the same day, November 1, be set apart this year for this purpose by action and recommendation of the Synod, as in previous years.

A handwritten signature in dark ink, reading "Henry N. Cobb". The signature is fluid and cursive, with a long, sweeping underline that extends to the right.

Corresponding Secretary.

Approved by the Board May 25, 1908.

THE AMOY MISSION, CHINA.

FOUNDED 1842.

Area occupied, 6,000 square miles. Population, 3,000,000.

MISSIONARIES.—*On Kolongsu*: Mrs. J. V. N. Talmage, Miss K. M. Talmage, Miss M. E. Talmage, Rev. and Mrs. P. W. Pitcher, Dr. J. A. Otte, Rev. H. J. Voskuil, Rev. H. P. DePree, Miss K. R. Green. At *Tong-an*: Miss N. Zwemer, Miss L. N. Duryce,* Rev. Frank Eckerson, Miss G. Wonnink. At *Chiang-chiu*: Mrs. H. C. Kip, Miss E. M. Cappon,* Miss M. C. Morrison,* Miss A. Duryce,* Rev. H. P. Boot.* At *Sio-khe*: Rev. and Mrs. A. L. Warnshuis, Miss E. H. Blauvelt, M. D.

ASSOCIATE MISSIONARIES.—Mrs. J. A. Otte,* Mrs. H. P. Boot,* Mrs. H. P. DePree.

WILHELMINA HOSPITAL NURSE.—Miss M. Kranenberg.

*In America.

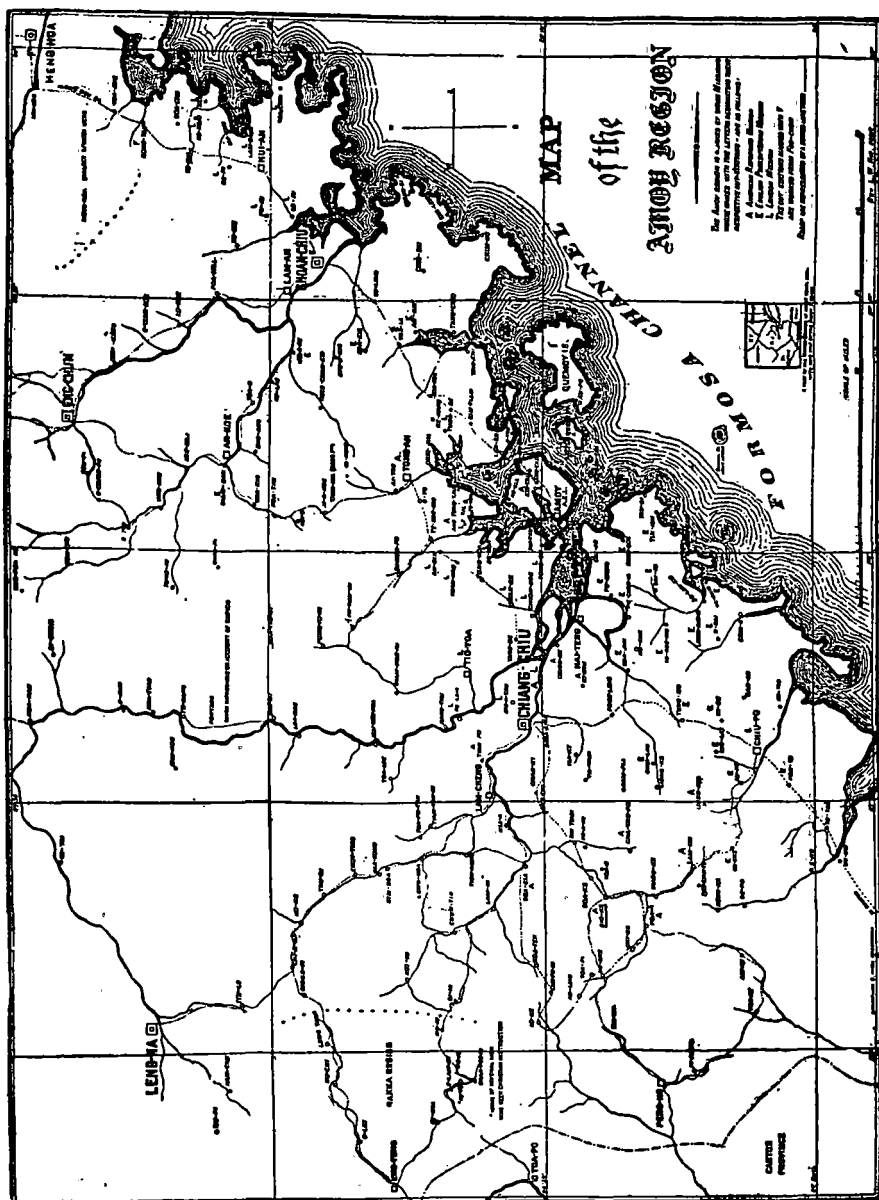
STATISTICAL REPORT.

CHURCHES.	Members last year.	Received on confession.	Received by certificate.	Dismissed.	Died.	Excommunicated.	Present members, communicants.	Suspended.	Infant baptisms.	Baptized members.	Inquirers.	Contributions.
Sin-koe-a	164	34	1	2	5	1	189	3	118	307	30	\$1639 40
Tek-chhiu-kha	236	4	...	7	3	...	230	7	121	351	40	1683 50
O-Kang	144	11	...	2	4	2	147	9	102	249	80	641 40
Hong-san	105	1	1	2	2	3	100	6	80	180	110	787 70
Tong-an	187	5	1	...	5	...	188	36	113	301	200	672 00
Chloh-be	108	8	5	1	6	...	114	9	67	181	10	703 90
Chiang-chiu	150	27	3	...	3	3	174	7	76	250	70	1346 00
Thian-po	61	8	...	...	2	1	67	4	36	103	30	425 60
Soa-sia	47	7	2	...	5	...	51	...	23	74	30	514 20
Leng-soa	36	3	1	...	3	...	37	9	27	64	30	464 00
Toa-lo-teng	50	...	1	...	1	...	50	5	54	104	10	201 80
Sio-khe	92	6	...	2	1	3	89	6	73	162	30	603 10
Lam-sin	87	3	1	2	6	...	83	3	53	136	80	380 50
Poa-a	151	16	...	2	7	1	157	5	36	193	30	337 95
Kam-un-hoe	17	7	...	...	...	...	24	...	5	29	60	458 62
	1635	140	16	20	53	14	1700	109	984	2684	840	\$10859 67

REPORT FOR 1907.

A Centenary Year.

China has been well advertised this year. The whole world has heard of her attempts to limit the planting and smoking of opium, her progress in developing the new system of education, her efforts to modernize her government. But the event of the year that has most



advertised China was the celebration of the Centennial of the landing of the first Protestant missionary to this country. In 1807 Robert Morrison landed in Canton as a missionary: in 1907 that quiet event was commemorated in every nation where Christians are interested in the spread of the gospel and the salvation of the world. In China itself the Centennial was celebrated in many places, and many different ways, ranging from memorial prayer meetings to the Chinese celebration in Canton where the native church erected a temporary structure large enough to seat 3,000 persons and held a week's services, and the gathering of foreigners in Shanghai in the China Centenary Missionary Conference.

**Foreign
Visitors.**

Whether all this advertising increased the number of visitors from America and England, or the visitors increased the advertising, it is hard to say; but this year we have been especially favored by the visits of many who came to China. Beside those who were traveling merely for their own pleasure and profit we have received representatives of the Laymen's Missionary Movement, and of several Missionary Boards, a party led by Dr. Goucher of the Young People's Missionary Movement, and Dr. and Mrs. H. P. Beach of Yale University. The most delightful visit was from Mrs. John Scudder, Dr. Ida Scudder and Miss Hancock, of our Arcot Mission, who stopped here on their way home and stayed long enough to visit each one of our stations. Not only was their visit delightful, but it was also very helpful and made us wish that our India and Arabia missionaries would make it a regular practice to pass through Amoy either going on furloughs or returning to their work.

Undoubtedly this wide advertising of China and the interest shown by our visitors has largely increased the volume of prayer for our Mission, which is to say, has increased our power for work. In many ways this has been a discouraging year in Amoy and the two British Missions with whom we coöperate are complaining of retrogression where they had hoped for progress. Our year has not brought us all the success we hoped for, but

we feel that the degree of success we have attained is due to God's gracious answering the prayers of the people who are heartily interested in our work here. Our report of work done is meager in spots because it is a physical impossibility for the number of people we are at present to do all that should be done. Some of our work has not been done well because some of us have to divide ourselves up between too many places and in too many different lines of work. We are glad to call attention to the large part of this report which recounts the work of our native assistants. While some of these are not as active, and some not as able, and some not as spiritually minded as we would wish, yet we have reason for deep thankfulness for the success with which God has crowned their work and for our privilege in having them work with us.

**Native
Credulity.**

Sometimes we think that the people now know missionaries so well that the old slanderous stories about them, which used to be such a hindrance to the work are no more believed; but ridiculously false as such stories are, they are still a factor to be considered. In Sio-khe a girl in school died of plague. She had been cared for by the missionaries and they even provided a coffin for her burial, which took place before the family could arrive. When her father-in-law came he actually charged the missionaries with having removed her eyes and tried to raise a disturbance about it. In this case his proof was that they provided a coffin, while a mat to wrap the body in would have been sufficient unless there were some crime to hide. This is the centennial year of Missions in China and the sixty-sixth of our work in Amoy. How much longer will it be before credulous superstition ceases to obstruct the progress of the Gospel?

**Heavy
Losses.**

We record our thankfulness that in spite of the prevalence of plague in the spring and fall no foreigner took the disease; but we mourn with the native church its many losses. About Sio-khe the plague was worse than it has been for years, and in Tong-an

it was no lighter. Secret societies formed to rebel against the government continue to flourish and have many members in all our districts. In spite of the "authentic" reports in the American papers during the spring, there has yet been no open outbreak. News of reported success in other provinces stirs the Amoy societies to new activities, and many Chinese are shaking their heads and saying we shall have trouble. Our native brethren have suffered much from the depredations of thieves whom the authorities seem unable to repress.

**Church
Assemblies.**

The meetings of the Synod and Classes of the native church were very satisfactory. At Synod the final steps were taken in the plan whereby the churches are to bear more of the responsibility of their undrained preachers' salaries. At present each organized church pays its own Pastor's salary and general running expenses, but in each church there are outstations whose preachers are supported by the Mission. Exceptions to this are the two Amoy City churches, who pay their own preachers in addition to their Pastors, and the Lam-sin church which has no outstations. In most cases the Mission also helps pay the salaries of the school teachers in the parochial schools. Now Synod has established a "Preachers' Fund" and all churches are to contribute to it as much as they can. The amount received is then used to pay back to the Mission as large a proportion of these preachers' and teachers' salaries as it will cover. Under this scheme our churches have done splendidly this year—so well that we have been able to raise the salaries of our helpers. If a man is a graduate of both our middle and theological schools he receives seven dollars per month, if he is married we add two, and for each child one more. Men who are graduates of only one of these schools, or of neither, receive smaller salaries, though provision has been made for raising the pay of faithful able men. The Synod again set apart a special day of prayer for schools which was very generally observed. Also the churches were again urged to take a special collection on the Sunday before Christmas for work among the Jews. The amounts collected

will be sent to the Particular Synod of Chicago for their Mission to the Jews.

Conference Appointments. In the China Centenary Missionary Conference, which was so fully reported in the American papers, we were represented by Mrs. Kip and the Rev. Messrs. Pitcher, Warnshuis and Eckerson. The Misses Duryee, on their way home, also attended. Mr. Warnshuis was on the General Committee for Arrangements and the Committee on the Chinese Ministry. Though our Mission is small it was the second one established in China and the wonderful way in which God has blessed the work done here gave us many good things to report. When the Conference appointed permanent committees, Mr. Pitcher was put on the one for general Education; Miss M. E. Talmage for Education of Women and Girls; Mr. Warnshuis for Emigrant Chinese, and Mr. Eckerson for Young Peoples' work.

Vernacular Literature. In the preparation of Amoy Vernacular literature the Mission has continued to take a part. By either Mission authority, or by individual members of the Mission seven books have been prepared and printed during the year. During the past two years, a number of the members of the Mission have assisted in the preparation of an edition of the Amoy New Testament with marginal references, to be bound up with the Old Testament in one volume. The two volumes separately, but altogether without references, have been in use for many years.

EDUCATIONAL WORK.

Primary Schools. This has been a great year for our Educational work. We report 29 parochial schools, with 646 pupils, as against 24 schools with 583 pupils in 1906. The total number of pupils in all our schools is 1,221. And the future is bright with larger opportunities. There seems to be no difficulty in getting pupils for a primary

school in any place that we make an effort. And not only is our opportunity in opening day schools, but there seems to be a call for schools of a higher grade than those we now have. We are calling for enough workers to properly do the work we already have under way in the hope that then we shall be able to answer this call by establishing a college. And it seems probable that by that time it will be feasible to establish a college for women, by uniting the advanced classes in the girls' schools of the three Missions in Amoy.

**Theological
Seminary.**

The Theological Seminary opened with 28 students in attendance divided among the three Missions as follows: London Missionary Society 13; English Presbyterian Mission 9; our own Mission 6. Dr. McGregor, of the E. P. M., who had been principal of the old seminary for twenty-two years, was elected by the Trustees to continue in that position under the new management. Unfortunately he has been in ill health most of the year, and the institution has suffered accordingly. Mr. Eckerson was appointed to represent us in the teaching staff, but when the time came for him to teach the Trustees found it inconvenient to arrange hours for him. All through the year it has been evident that a perfect adjustment between the old and new students, and between the students and teacher has not been reached, but it seemed that the situation was continually improving, especially after a couple of the boys were invited not to return for the second term—until suddenly in December when a demand of the students was not complied with by the teachers, so much trouble was raised that the term was brought to a speedy close. Three boys (none from our Mission) were expelled and several were suspended. However the prospects for the opening next term are good.

In reporting more in detail the work of our **Mrs. Talmage.** missionaries it is only proper that we should begin with Mrs. Talmage, our senior missionary. This year we have had the honor of celebrating her seventieth birthday, and this report covers the forty-second year of

her work in Amoy. This year she has continued in charge of the C. W. Duryee School for Women, on Kolongsu, and reports as follows of her work there: "When the year began we had ten pupils in school, but by the end of January all had gone to their homes for the China New Year holidays. The school was again opened the first of March and with nineteen pupils; others came later making our number twenty-seven, but it was a great disappointment that only five of the number were those returning for a second term of study. There are many obstacles in the way of women leaving their homes, some of them unavoidable, so we are not discouraged for we know some of the women would only be too glad to study longer if they could. The majority made excellent progress in reading and writing, and in every way gave us much satisfaction. During the year we have had very little illness. We are much blessed in having our teacher Bi-chim still with us, also in the help given by the Misses Talmage and the ladies of the other two Missions." Her report closes with a prayer which voices the wish of every one in charge of a school: "Cease not to pray for us, that we who teach, and they who are taught may all be filled with the Holy Spirit, and be strengthened in the grace that is in Christ Jesus."

Children's Home. Mrs. Talmage has also continued to assist in managing the Children's Home which is not strictly a Mission affair, but is inter-national, inter-denominational and inter-esting to a high degree. Of this she reports as follows: "The Home Committee sends greetings and thanks to all the friends in England and America, who have manifested an interest in the children and contributed to their support. The children have been in fairly good health, the majority attending school. In January we had two marriages. One (Giok-a) married a teacher, and one (An-a) married a preacher, both in the employ of the E. P. M. These girls were received into the Home when three months old. In March two of the girls went to Chin-chew to study with Dr. Bryson in the hospital. Two have gone out to teach; one in the Sio-khe Girls' School and one as assistant in the Tong-an Girls' School;

both have done well. In June we received two children, and now we have just received three who were made orphans by the accidental drowning of their father. From those of our number who are married we have thus far had only good news. We feel thankful to our Heavenly Father for all His goodness to us, and we ask for your prayer. Pray for the children that they may all be fitted for usefulness in the world, and pray for us that we may be guided aright in our plans for them."

**Miss K. M.
Talmage.**

The work of Miss K. M. Talmage was broken by an enforced vacation, when she went to Japan for medical treatment. However she has not allowed her illness to interfere with her work while in Amoy. She has supervised the Girls' Day School at Tek-chhiu-kha and spent one morning a week there. The pupils have numbered 45. She has made regular weekly visits to the L. M. S. Woman's Hospital in Amoy, to our Tek-chhiu-kha dispensary, and to Wilhelmina Hospital, holding services for the women in each place. With the other ladies she has shared the responsibility for several womens' prayer meetings, taking one a month each at Khoe-hoā and Tek-chhiu-kha, and one on Kolongsu once in three weeks. On Sundays she has visited the churches on Amoy Island, with an occasional trip to some more distant outstation. Her main work has been as usual, the Boys' Primary School on Kolongsu, which has grown under her care until now it is the largest school of all those of the three missions in the region of Amoy, excepting only the Anglo-Chinese School. Of this Miss Talmage reports as follows:

**Boys' Primary
School.**

"This year opened as usual with a crowded school of one hundred and thirty boys, nearly eighty of them day pupils. The number of pupils would have been much larger, could we have taken all that applied. The enrollment for the year is one hundred and fifty. For the autumn term some of our day pupils did not return as two new day schools have been opened on Kolongsu, one by Christian, and the other by heathen parties, and some of our boys were urged to attend them. This autumn the school

enrollment has been one hundred and fifteen, the boarders have been more than in the spring term. As we had not room enough for all the boys, Mr. Pitcher very kindly allowed six or eight of them to sleep in the Middle School. We are very badly off for class rooms, so we are obliged to have one class up-stairs in one of the bed rooms, the boys sitting on the beds to recite their lessons. For another class we make use of a little house on the other side of our compound, formerly occupied by the family of one of the teachers. This causes us some inconvenience, but the teachers try to make the best of the circumstances.

Of the many things we have to be thankful for, one in particular is that twelve of our boys are attending inquiry meetings, and we trust that not only they but many others are truly trying to follow the Saviour. The great majority of our boys are from Christian families, and these are far more satisfactory than those from heathen homes. The heathenism in their home surroundings counteracts so much of the good they get at school. Still we have had heathen boys who have done very well, but as a rule Christianizing the people first and educating them afterward gives much the better results."

"The Chinese are waking up to the importance of learning other subjects besides their classics. For years we have been teaching a simple Physiology and Astronomy, this year we have added Physics and Drawing. Once a week also they have singing lessons and are learning the Tonic Sol-fa system. We have a larger staff of teachers than ever before, and their salaries have been raised and will have to be raised again. Everything is getting so expensive that money does not go as far as it used to; besides teachers are in demand, and good teachers are very scarce. We are trying to raise the school fees, but do not keep boys from entering the school if they are too poor to pay the fee. This year the receipts will amount to over nine hundred dollars I think."

Girls' Boarding School. Miss M. E. Talmage has continued in charge of the Girls' Boarding School, on Kolongsu, and reports a very successful year. "The total enrollment for the year is 128, which is larger than any previous

year in the history of the school. The spring term enrolled 110, and the autumn 94 names. These pupils are especially ours as they came from our own Mission field, not from other Missions. The grade of the school is as high as any other girls' school in the Amoy region. It ranks next in size to the Boys' Primary, and is at present the next institution in the Mission needing more room. We wish for more and larger class rooms, for two classes often occupy the dining room, and two always occupy the assembly room. The gift to the school, from a friend, of a new coating of paint, gives a fresh new appearance to the building.

The fruit of the revival of 1906 has shown itself throughout the whole year of 1907 in faithfulness and earnestness on the part of the native teachers and many of the pupils, making the school machinery run beautifully smoothly all the year. During the winter holidays five or more of our pupils will be married. Some of these are teachers and pupil teachers whose help will be greatly missed in school. The problem of keeping our girls' schools supplied with teachers is a very serious one which constantly confronts those in charge. The custom of early marriages takes many of the girls from school even before they complete the school course. After this they are so occupied with family cares that there is little hope of using them as teachers, and there is no other source from which to draw."

Miss M. E. Talmage has also spent a good deal of time in evangelistic work outside of her school. She reports: "The outstations connected with the Amoy District have been visited, but, from pressure of work and lack of workers, not nearly as frequently or for as long periods as we should wish. We have had very little time for visiting the church members in their homes in the villages surrounding the various stations. This branch of the work is a very important one. The amount of work which one could do everywhere is unlimited. If we ask for twice our present number of workers, it would be a very small figure in face of the work on all sides waiting to be done." She has supervised the Sin-koe-a Girls' Day School, spending each Friday afternoon there.

**Amoy City
Churches.**

The work of the Amoy City churches has been carried on without any large degree of foreign supervision, and the only expense which the Mission bears in this connection is the salary of the girls' school teacher in each place. Besides the girls' schools each of them has supported a large and successful boys' day school. The two churches working together in their *Kam-un-hoe*, (Thanksgiving Society) maintain three chapels, which report a very successful year. For their support a collection of \$400 was taken at a union meeting at the beginning of the year. As to their other activities we present the following brief reports.

Sin-koe-a, the First Church of Amoy, has held its own notwithstanding that its pastor has been in more feeble health than formerly. He has been obliged to seek help to conduct many of the services, but has been able to keep up most of his pastoral visitations. After long consideration he decided to petition Classis to release him from the active work of the pastorate, with the hope that some strong man may be found to succeed him. The Church at the same time contemplates asking Classis to make Mr. Ng pastor emeritus. They will agree to continue paying half salary. This is no more than due appreciation of a faithful minister's services; for twenty-two years he has done a grand work and been a most exemplary man. Though for a number of years handicapped by a weak body, yet during his pastorate the membership of the church has nearly doubled. The pastor and consistory have been active in taking care of their outstations, and now one of them, *Khoe-hoa* has itself opened a second preaching place. At the close of each Sunday morning preaching services the men and women have separate prayer meetings. Miss M. E. Talmage or the pastor's wife has charge of the women's. At the men's absentees are noted and individuals appointed to call on them to see what kept them from the service. There is a woman's prayer meeting also each Friday afternoon which has been fairly well attended throughout the year. In this church the seats for the women have been in two pens beside the pulpit, but now they have arranged to put a screen through the middle of the church and give the men and the

women each a half. When the change is made it will be more apparent that the women really have a share in the church services, and they will be less tempted to gossip and be inattentive.

Tek-chhin-kha, the Second Church, mourns the loss of its pastor, Rev. Ti Pheng-theng who passed away in September. The week before he died he occupied his pulpit. Suddenly he was taken with pleurisy, complications set in, and the great enemy struck him down, and he was not for God took him. He had served the church with untiring zeal for twenty-three years and left it strong and prosperous in every way. He was permitted to see much fruit of his labor. Nearly 300 souls were brought into the church communion during his pastorate. His best memorial is not the new church which he succeeded in raising up out of the ruins of the fire of 1902, but that large company of souls redeemed by the blood of the everlasting covenant.

Mr. Pitcher has been in general charge of the evangelistic work in the Amoy District (Amoy Island and Kolongsu) which includes three church organizations: the two in Amoy City, just mentioned, and the O-kang church. The work at the *O-kang* church has not been so well supported this year as in 1906, simply because we had not the proper men to place in the field. On this account the work has suffered, but the church is wide awake and everybody is keeping busy as usual. The pastor has really had but one helper who is at all efficient, to assist him, and that is the preacher at Chai-chhng, who continues with his wife to do excellent work. Their outstation *Kang-thau* has been without a preacher, as the man we placed there became so involved in debt that he suddenly left. The best we could do was to appoint a chapel keeper to look after things. Consequently the congregations have been small there on the Sabbath. *Am-thau* has had little more than a lad in charge. He has had but little preparation, and if a little knowledge is a dangerous thing, he is not quite the best person for the place. But sometimes we have small choice in the matter and have to take who offers or none at all. Which is the wiser course is not always clear to determine. Both *Kio-thau*, where the pastor resides, and *Chai-*

chhng where the preacher resides, have shown the usual activity and progress. At the former place a vigorous Christian Endeavor Society, having Junior and Senior departments, takes charge of the services on Sunday afternoons. At these two places day schools have been maintained but with some difficulty. Not on account of lack of scholars, but for want of teachers. The new enterprise at Chai-chhng which opened auspiciously with a full quota of scholars met with an unfortunate set back when the first teacher deserted us and emigrated; the second teacher was a temporary appointment, the third one died, the fourth was another substitute, and the fifth was the first substitute made permanent until the end of the year. So with many hindrances of one kind and another the work of the O-kang church has been carried on, but there has been progress, the people are planning for greater things next year, and we have made appointments to keep them.

**Union Middle
School.**

Mr. Pitcher's main work has been in connection with the Union Middle School. At the first meeting of the new Board of Management he was unanimously elected principal. We give some extracts from his report. "The new order of things in the Middle School was not ushered in with the wheels all running smoothly from the start. There is a certain independent class, which sprung up among us last year, who were against all union, and evidently plotted to break up both the union in the Middle School and in the Theological Seminary by sowing the seeds of disobedience in the hearts of the students in both institutions. So during the first term some of the lads, undoubtedly influenced by these discontents, refused to be governed by the rules of the School. The Board of Management, happily, were of one mind about the remedy to be applied, and forthwith four received their dismissal. One discovered his error and is seeking admittance again to the school.

The work has proceeded splendidly without making any noise about it. At the closing exercises of the term ending in January 1907, a class of eight graduated, all receiving certificates.

Through the kindness of a good friend in New York, who does not care to have his name known, we were enabled to offer eight prizes to the two students standing highest and second highest in each of the four classes. At the beginning of the first term of this year, 71 students were enrolled, this number dropped down to 59 at the beginning of the second term. This was partly due to the dismissal of several, and partly to the fact that the students who were pursuing our Normal course only, failed to return. These Normal students were not strictly in earnest, and it did not work well to have them and the boys taking the regular course recite together in the common subjects. However the subject of pedagogics has been taught, and we believe with some good results.

"The Y. P. S. C. E. has been maintained. Regular catechetical instruction has been given during the year and we have paid more attention to this than in former years. Twice a month a native pastor and a missionary meet with all who desire to talk on the subject of personal religion. A number expect to unite with the church. The social evening at the Principal's house has been enjoyed as much as ever. Taking all things into consideration we view what has been accomplished with no little satisfaction."

MRS. P. W. PITCHER.

Mrs. Pitcher has divided her time between the three schools on Kolongsu, where she has taught English and drawing. Her work was interrupted by illness in the summer.

MEDICAL WORK.

Hope and Dr. Otte has continued to ably fill the part of
Wilhelmina Mission Treasurer. His main work, as usual,
Hospitals. has been the management of Hope and Wilhelmina Hospitals, Amoy. Of them he reports as follows. "Nothing startling has occurred in either of the Hospitals during the year. The number of patients is larger than last year—14,345 out-

patients and 1,894 in-patients. Hope Hospital has once more paid its own way. Even the large necessary repairs were paid for with the earnings here in Amoy. In Hope Hospital two new students were added, one of the students was drowned in a collision in the harbor, and one student left in order to go to a school where the advantages are greater than we can offer. The time is near when the students will not come to the ordinary hospital as heretofore, but will go to those having regular medical schools, with an efficient staff of teachers attached. This means that we will have to provide regular dressers and apothecaries, as this work is now done by the students. There is place in Amoy for a good medical school, and we hope that it can be developed in connection with our work.

Our Hospital preacher, dissatisfied with his wages, left us during the year in order to go into business. The blind evangelist continues to do most faithful and efficient work. One of our greatest present needs is a good nurse in connection with Hope Hospital. Rich Chinese friends have offered to pay the wages of a Chinese nurse, but as this line of work is looked down on by the natives, we have thus far failed to find any one fitted for the work."

"In Wilhelmina Hospital the work has been made much easier by the efficient help of our nurse, Miss Kranenberg, and she keeps the place wonderfully clean. Two new female students were received, and we hope both may do well. During the year the work has been as usual. The present matron has done good work. Our former faithful matron, Eng-siu, died in November. During the last days of her life she suffered intensely, but she bore her agonies most patiently.

**Tong-an
Station.**

Miss Lily N. Duryee was on the field less than four months this year, when she returned to America on a well earned furlough. While here, besides her work in the Tong-an Woman's and Girls' School, she did a great deal of touring in that District. On one trip she, with a Bible woman, held a two weeks' class for women at Poa-nia, and visited some villages in which a foreigner had never been.

When she left Tong-an the church officially expressed their appreciation of her work and the hope for her speedy return in a gift of embroidery and scrolls. She received innumerable gifts from individuals too, and when she started she was escorted to the boat by a long procession of pupils and friends who expressed their farewells in banging firecrackers. We echo their cry to her and hope that she will "*kin-kin to-lai*" (quickly return).

After Miss Duryee's departure, Miss Zwemer was left alone in charge of the Tong-an Woman's and Girls' School of which she reports: "At the beginning of the year our school was a great satisfaction to us. Sixty-three pupils were enrolled and every bed and all the desks of our new school building were in use. The women and girls took an interest in their lessons, all made progress in knowledge of the truth, and some, we trust, understood and chose the way of salvation. But we were obliged to close our school early in June because the matron and one of the girls were taken seriously ill with what the Chinese doctor pronounced plague. The two recovered, but two other pupils, a woman of thirty and a girl of fourteen, died of plague shortly after returning to their homes. The enrollment for the second term was only forty-three, and the attendance far less. Sometimes nearly half of the pupils were absent because of the illness of themselves or relatives. Four of the girls have been very seriously ill in school with temperatures over 106 degrees. It is a grave responsibility to care for such pupils and we wished more fervently than ever for a foreign doctor for the Tong-an District. The irregular attendance has been a hindrance to progress in all lines but we are thankful the lives of the pupils were spared.

Some of the good results of the work are illustrated in the case of one woman who has a son in our Theological Seminary and is a wife of a man who has been a church member for nearly twenty years. She herself has always been more than indifferent to Christianity. She was frequently visited by us, but always seemed hopelessly stupid and prejudiced. Against her own wishes her husband and son sent her to our school. I reluctantly took her

for the son's sake, but I am so thankful now I did. I never knew a woman to change so completely in a few months. When she came she was sullen and unwilling to conform to the rules of the school. Now she is happy and cheerful and more attentive. She is not bright enough to learn to read, but has committed to memory thirteen hymns and half of the catechism and understands the answers. She told me she had grown discouraged and suspicious of Christianity because they had lost seven children since her husband attended church, but that she now believes God loves her and she prays that she may be forgiven and accepted as his child." Two weekly prayer meetings have been maintained and a Saturday afternoon class for heathen girls. Miss Zwemer has also visited all the outstations of the Tong-an District, making several visits to each of the nearer ones.

**Tong-an
Churches.**

Mr. Eckerson has continued his work in the Tong-an District which includes the two churches, *Hong-san* and *Tong-an*. The former is now completing its second year without a pastor, but shows great activity and reports some good results. At one of its stations *Au-Khoc*, both the preacher and school teacher left in the summer. Another preacher was secured, but the school was not opened for the second term. *Khoc-a-be* has had a flourishing school, one of the first signs of promise in that place. At *Te-thau* over two hundred people applied to the preacher for treatment to cure their opium habit. The permanent results were very meager, because most of them depended on the medicine rather than on "the doctrine," but it was a great opportunity for preaching while they were coming to the church. *Eng-te-thau* has done very well both in school and church. The services there were conducted by the consistory.

The *Tong-an* church has had more day schools running than ever before. The one at *Siang-chun-thau* has been a great success and the one at *Poa-thau-chhi* has done very well, but was much smaller. At *Poa-nia* the preacher teaches, so cannot give his full time to the school, but the boys make progress. At *Chioh-jim* we had to change teachers in the summer and the

record of the first term stands out brightly against the almost-fizzle of the second term. At Aw-chi we tried the experiment of having the preacher in charge with a heathen teacher to do most of the actual work. There was a good number of pupils but they didn't cover much ground, and the preacher seems to have done very little to help them. The Taw-kio school was discontinued in the fall when we appointed the teacher's husband to another place.

This year has been most sadly marked by the great amount of sickness in the district. In the spring the plague was bad and four schools had to be closed early on that account. This fall there has been an epidemic of malaria in which, the doctors say, about every house has had its patient and the deaths have been as numerous as from plague in its season. Pastor Li and one or another of his family have been ill almost continuously since summer, so the work of the church has been hindered greatly. They report a decrease in membership this year, but in some places the outlook is brighter than it has been in years. The *Chioh-jim* church seems to have taken firm root and is doing well. *Poa-thau-chhi* has awakened and many new hearers are attending services. Their new church was dedicated in January with a most enthusiastic celebration. *Sai-pi* and *Poa-nia* also report new adherents, and in each of these places are men offering themselves for training as preachers.

**Chiang-chiu
Churches.**

Mr. Eckerson has been a member of Synod's Committee on preparing a new hymn book. Since the summer vacation he has also been in charge of the eastern section of the Chiang-chiu District, including the churches of *Chioh-be*, *Chiang-chiu* and *Thian-po*. The first two have kept up the activity and accomplished good results. The day-school of the Chioh-be church has been especially successful. The Chiang-chiu school too has been most satisfactory and the congregation is working for a new school and an enlarged church building. The Thian-po church has had a somewhat troublous year, but seems to be coming out better and stronger for the experience.

The work in the Chiang-chiu District has suffered greatly in the withdrawal of Mr. Boot, who was called home in May by the serious illness of his wife. Before he went Mr. Boot had done considerable touring in his district, had assisted in starting a most successful Sunday school in Chiang-chiu church, and had been a leader in organizing a Y. M. C. A. in that city.

**Sio-khe
District.**

When Mr. Boot left the general charge of his work was given to Mr. Warnshuis, though later a part of it was given to Mr. Eckerson as noted above. This with the Sio-khe District gave Mr. Warnshuis a very large field and he has spent much of his time touring. He has kept up the quarterly meetings of preachers and they have been fine. Postoffices have been opened throughout the District until now each worker but one can be reached from headquarters by mail. For the year's record in the churches we quote from Mr. Warnshuis's report.

"The event of the year in the *Soa-sia* church was the installation of their first pastor the Rev. Lim Bun-khiok, who is one of our oldest and strongest pastors. In *Soa-sia* itself, there has been a severe epidemic of plague which took away several church members, among whom was their most zealous elder, and made the spring term of the school close early. A number of new hearers have been attending church services. The *Lam-khi* and *Chun-tiu* stations have greatly increased their contributions towards the pastor's salary, an increase in the number of church attendants is reported, and there have been baptisms at both places. At *Tiu-ka* and *Ho-khi* there has been no progress during the past year, but rather the opposite. The cause is due to lack of efficient preachers."

"*Leng-soa* too is a new church organization, and here too the event of the year has been the calling and installation of their first pastor, the Rev. Tan Haw-tek, who for the past six or seven years has been working in *Leng-soa* as an unordained preacher. It is due to the blessing upon his work during these years that the church can now be organized as a separate congregation. In 1900 these stations suffered more from the Boxers than any

others in our Mission and as a result the work was almost wholly disorganized. It is with most thankful hearts that we can record that the little group of believers that then existed has not only regained its former position, but has advanced far ahead of where it was when the Boxers came. A boys' day school was opened at Leng-soa at the beginning of the year, and it has been as successful as the inefficiency of the teacher permitted. In *Hoe-khe*, there has been an increase in the number of attendants on church services, and at *E-lang* there seem to be some signs of renewed life among the members suspended three years ago. There has been no preacher at *E-lang* during the greater part of the year."

"In the *Toa-law-teng* church with its outstations *Phaw-a* and *Toa-pi*, is included some of the very oldest work done by the church beyond the immediate vicinity of Amoy. The *Toa-pi* station is the continuation of the work begun in *Chha-thau-paw*, as described in the story of 'The Chinese Slave Girl.' Although the work is older than that in the town of *Sio-khe* itself, and although some of the oldest Christians in all this region are in this church, still the work has been lagging behind for several years. *Toa-pi* has been without a preacher for the greater part of the year, and *Phaw-a* also for some weeks. The quarrels at *Toa-law-teng* have subsided, and this is the only station in the church where any progress can be reported. A new preacher came to this station by Mission appointment in May, and as a result of his zeal and hard work many who had given up coming to church have begun to come again. Village prayer meetings have been organized for three evenings of every week, and in this one station the outlook is more hopeful than it has been since the big flood of three years ago."

"The *Lam-sin* church unanimously called *Lim Chek-sun*, who had been licensed two or three years ago, to become their pastor and he was ordained in May. Trouble with thieves occurred during the summer and distracted attention from regular church work. The plague was also very severe during the late spring and summer, and took away several members; it also interfered

with the success of the school, which was otherwise fairly prosperous."

"The pastor of the *Poa-a* church is very sensitive to the varied influences of the new movements stirring China so deeply. The result is that he has been rather restless during the past year, and has been away from his church to an unusual extent. However the church is blessed with several strong active elders, and with harmony prevailing among all the church members there has been continued growth. During the year iron tie rods have been placed in the roof trusses of the new church building. The expense was defrayed wholly by the church itself. The need for a suitable residence for the pastor is becoming more urgent, and must be provided for within the near future."

**Out-station
Work.**

As to the work at the outstations: at *Siang-khe*, there is some progress, for the different elements which were united to form this station have been drawn together so as to live and work in peace, and this promises better progress in the future. At *Am-au* there is a large attendance of men, numbering often forty or fifty, but not one woman, has been in attendance upon any church service. This unfortunate and very vital hindrance to the firm planting of the church there has been continuously kept before the minds of the men, but without any visible results so far. At *Toa-khe*, there was no preacher during the first half of the year, but then a man was sent there, and he has been very active in going out almost daily with some of the older church members preaching in the villages round about, with the result that the number of inquirers has considerably increased. The older men in this station are of fine character, and most earnest, zealous Christians, and this is what has kept this station alive when the Mission has repeatedly found itself unable to appoint a preacher to work there. Two parochial schools have been maintained in this church during the year. At *Poa-a* they engaged a heathen teacher, and the work has been as well done as could be expected under the circumstances. At *Am-au* a graduate of the Middle

School taught, and a fairly successful school has been maintained."

**Sio-khe
Church.**

"*Sio-khe* is the parent organization of the church in this region. In *Sio-khe* itself, while there has been no increase in the number of communicants during the year, there has been a decided increase in the growth of spiritual life inside the church. The younger men have been thoroughly aroused, and during the last six months of the year have carried on a very energetic evangelistic campaign, going out at least two nights each week to visit the nearby villages. The grand old man, Pastor Iap, has been physically feeble during the greater part of the year, and the consistory has decided to ask Classis to make him pastor-emeritus. The work at the former station of *E-Che* during the year has been transferred to *Toa-pe* a mile and a half away, where a better opening seemed to offer. During the first part of the year, the Mission had no preacher to send there, but a very earnest tract and Bible colporteur was signally used in winning a number of new inquirers, who seem to be very earnest indeed and are making unusually rapid progress in their knowledge of the truth.

At *Hong-thau-poa*, the time of reaping has begun, and there is much fruit to give us cause for rejoicing. Five years ago, no one in all that region knew of a Saviour from sin. This year closes with a church membership there of eleven adults and thirteen children. Three whole families, father, mother, and children, are now members of the church, and within a few months several more will doubtless be baptized thus completing other family circles. A new church building, in an almost ideal situation for gospel preaching, has been erected during the year. For this purpose this little group contributed more than \$400, and the Mission out of its regular appropriations set aside \$400 more, which with a contribution from the *Sio-khe* church enabled them to build a church forty-two feet by eighteen. Failing to get a Christian teacher, a heathen teacher has been employed in the *Hong-thau-poa* school. At *Sio-khe* the school also had difficulty in getting a teacher and it was late when he reached here. The

number of pupils has been kept above thirty throughout the year, and the examinations have shown that good work has been done."

The Neerbosch Hospital has been closed again all the year because there has been no physician on the field to open it.

**Woman's
Hospital.**

The Woman's Hospital at Sio-khe, under the efficient care of Dr. Elisabeth H. Blauvelt, has been opened and has done splendid work for nearly eight months during 1907. She reports 700 patients of whom 50 were in-patients. "So far the hospital seems to justify the fears of some that the location is not especially favorable. Situated in a farming district, there is not a large population within the few miles a bound-footed woman can walk. There have been other hampering circumstances: an unsatisfactory Bible woman part of the year and none of late, the language difficulties of a doctor who has been so short a time on the field, and, since Mrs. Kip left, no other foreign worker. Clinics have been held two or three times weekly, latterly with an average attendance of about sixty. There is a religious service followed by individual instruction at each clinic and daily for the few in-patients, and while there has been no very encouraging response we can only hope some impression may be made, and that with improving conditions there may be some visible effect on this great mass of indifference and heathenism."

During the spring term, as for the previous
Girls' School. five years, the Sio-khe Girls' School was in charge of Mrs. Kip but owing to her transfer to Chiang-chiu for the second term the school was put in charge of Mrs. Warnshuis. She reports of the school: "The total number of pupils enrolled in the first term was twenty-two, of whom fourteen were boarders. The enrollment for the second term was thirty, of whom twenty-two were boarders. This includes one woman from a Christian family in Lam-sin who already knew how to read, and so has been able to take some more advanced work. The matron and one Sio-khe woman have

also been attending some of the morning classes and we hope this may be the beginning of a regular woman's class in this school. The Chinese teacher, for many years a pupil in the Amoy Girls' School, continued her faithful and efficient work of last term. She has done much to put new life into our mid-week prayer meetings as well as being most faithful in the Christian instruction which she daily gives in the school. Up to this time the Sio-khe pupils have never paid any school fees but last term they made a beginning by furnishing their own vegetables and this term with only a few exceptions they are paying one dollar each. The spring term closed abruptly a month early owing to the death of one of the school girls by plague."

**Woman's Work
at Chiang-chiu.**

Miss Morrison and Miss Alice Duryee were in charge of the work for women in Chiang-chiu until they returned home on furlough this spring. They did a little touring, but their work was mainly in the Girls' School and among the women at Chiang-chiu city. The spring term was a short one as school had to be closed early on account of the departure of the ladies in May, but there were forty-nine enrolled. During the term there was a revival among the girls which was a cause for great rejoicing.

At the July Mission Meeting Mrs. Kip was transferred from Sio-khe to Chiang-chiu, and the school has continued its successful course under her administration. She reports that "school was opened the first of October with less than thirty pupils but the number soon rose to thirty-eight. There has been a great deal of sickness this term, fortunately nothing very serious, but it has interrupted study, and seldom has the full number been present. As the former teacher, a daughter of the Poa-a pastor, is soon to be married, we got her younger sister to teach this term. There are nearly twenty in the Christian Endeavor Society who meet together every Tuesday evening; the regular school prayer meeting is on Friday evening."

Mrs. Kip has made several trips to outstations in the District, but the demands of the school have not let her get away

from the city for any length of time. Of her work among the women there she reports: "During the summer the three Bible women were working, one in the Toa-law-teng region, one at Soa-sia, and one at Thian-po, but in the fall the two former returned to their work in the city. We could make use of many more Bible women if we could only get hold of the right kind. The regular attendance at the woman's prayer meeting on Wednesday afternoons is about twenty and the more advanced ones take turns in conducting it. The women's side of the church, as well as the men's, is well filled every Sunday, and when there is any special occasion to bring all out, it is crowded. Nearly all were strangers to me, and I find plenty to do at present getting acquainted with them. We have some nice women, who are earnest and active, but I fear, as in most other churches, there are too many to whom religion is but an outward form. We need the Holy Spirit to put new life in all our hearts, and then we would certainly see much greater progress."

We are calling for more workers that we may take advantage of our present opportunities and keep the way open for future growth. It has been a great satisfaction to us and of immense value to the work to have the increased appropriations which were sent out this year and promised for next. We need above all a multitude of friends who will daily pray the Lord of the harvest to send the Holy Spirit upon His servants here. Would that every member of the Reformed Church in America might give our work what it stands in greatest need of—prayer.

JUNE, 1908.

27

THE ARCOT MISSION, INDIA.

FOUNDED IN 1853.

The Mission occupies:

		Sq. Miles.	Population.
In the North Arcot District,	11 Taluqs (Counties).....	5,848	1,864,139
" South Arcot District,	2 " ".....	399	215,539
" Cuddapah District,	2 " ".....	1,668	254,395
" Mysore Province,	1 " ".....	418	68,927
Total	16 Taluqs (Counties).....	8,333	2,400,000

Languages.—Of 1,350,000, Tamil: 890,000, Telugu: 160,000, Hindustani, Kanarese, etc.

Missionaries.—Revs. J. W. Scudder, D. D., *Palmaner*; Jacob Chamberlain, M. D., D. D.,* *Coonoor*; J. H. Wyckoff, D. D., *Vellore*; E. C. Scudder, *Tindivanam*; Lewis R. Scudder, M. D., Henry Honegger, *Ranipettai*; L. B. Chamberlain, *Madanapalle*; J. A. Beattie, *Chittoor*; H. J. Scudder, *Punganur*; Walter T. Scudder, *Arni*; Mr. Arthur C. Cole, *Vellore*; Miss Julia C. Scudder, *Palmaner*; Miss M. K. Scudder, *Ranipettai*; Miss Louisa H. Hart, M. D., *Vellore*; Miss Alice B. Van Doren, *Ranipettai*; Miss Henrietta W. Drury, *Madanapalle*; Miss Lily Stanés, *Vellore*.

*Died, March 2, 1908.

Associate Missionaries.—Mrs. J. W. Scudder, Mrs. J. Chamberlain, Mrs. J. H. Wyckoff, Mrs. E. C. Scudder, Mrs. L. R. Scudder, Mrs. L. B. Chamberlain, Mrs. J. A. Beattie, Mrs. H. J. Scudder, Mrs. W. T. Scudder, Mrs. Arthur C. Cole.

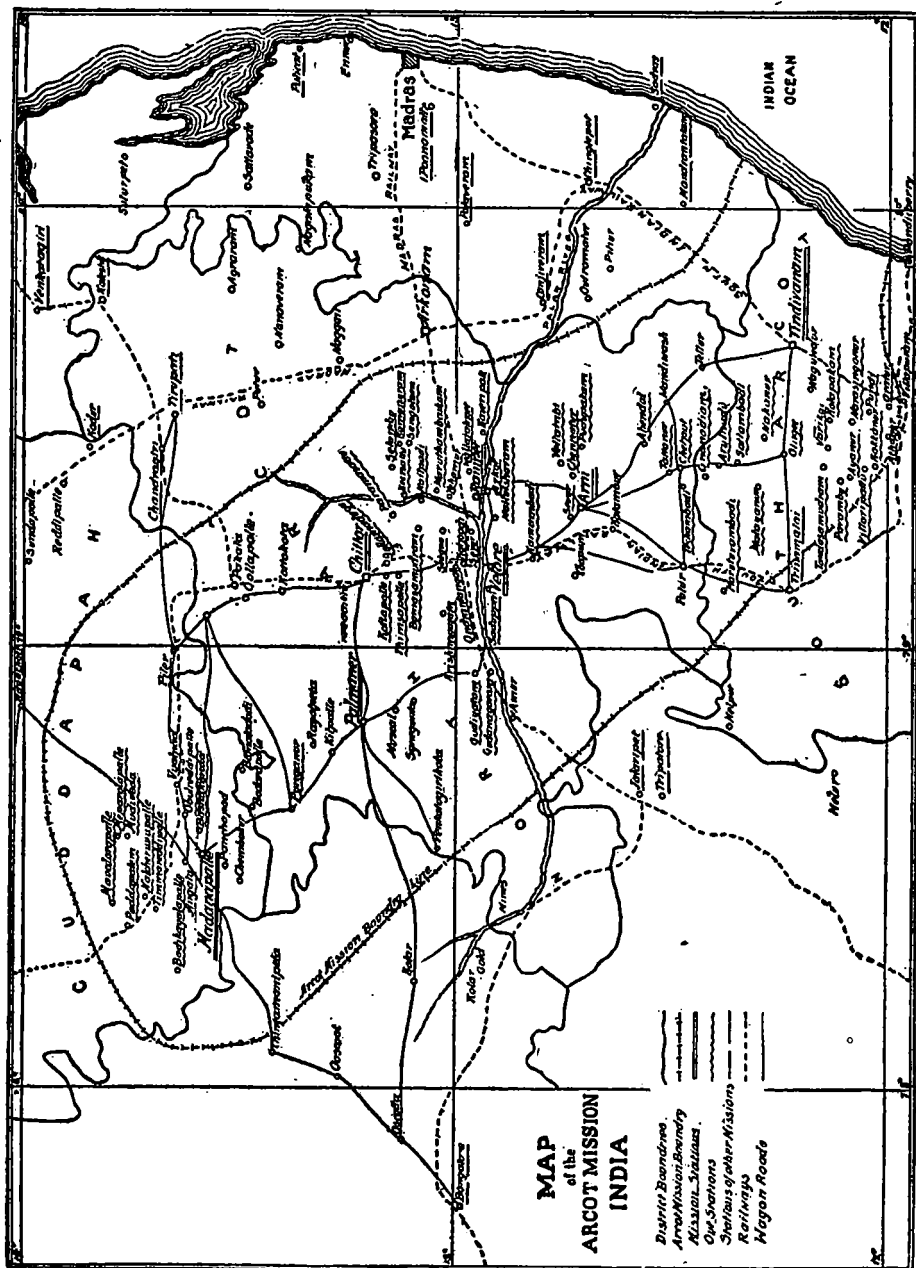
In America.—Mr. and Mrs. W. H. Farrar, Mrs. John Scudder, Miss Ida S. Scudder, M. D., and Miss Annie E. Hancock.

Native Helpers.—Ordained Ministers, 14. Other helpers, men, 168; women, 35. Total, 217.

Boarding Schools.—Boys', 5; Scholars, 281; Girls', 4; Scholars, 216; Theological Schools, 1; students, 21; Day schools, 163; scholars, 7,394. Total: Schools, 173; scholars, 7,912.

Hospitals.—Two. Patients treated, 59,260.

STATIONS.	Out-stations.	Organized Churches.	Received on confession.	Received on certificate.	Total in communion.	Baptized adults not communicants.	Baptized children.	Total of congregations.	No. of Sunday Schools.	Boys.	Girls.	Total of scholars.	Native contributions.
Arni	9	2	77	97	366	139	404	998	22	453	330	783	727 12 9
Chittoor	20	1	17	41	266	135	303	793	21	413	229	642	1004 0 8
Coonoor	2	1	7	5	120	34	70	229	1	15	33	48	744 0 0
Madanapalle	20	1	4	23	204	234	343	923	14	353	258	611	1115 5 0
Palmaner	1	8	8	50	3	38	99	4	90	82	172	226	4 7
Ranipettai	36	2	15	12	607	433	766	2352	32	608	517	1125	1637 15 9
Tindivanam	51	6	12	16	752	307	703	2025	42	1200	288	1488	941 12 9
Vellore	34	5	98	142	632	443	818	2338	46	1253	593	1846	2093 1 4
Total.....	172	19	238	344	2997	1728	3445	9757	182	4385	2330	6715	8490 4 10



REPORT FOR 1907.

The year 1907 had little of a spectacular character to record concerning the work of the Arcot Mission. Nevertheless, events occurred which, though wanting the theatrical element, were fraught with possibilities of the deepest significance.

Most noteworthy has been a wholesome determination to face unpleasant facts, for this is a long step towards reform. And it is high time. The trial of a Pastor in the Vellore field for grave delinquencies, the unrighteousness referred to in the Chittoor report, the sad condition of some of the oldest Christian villages of the Arni station, are indications of a low moral tone among village Christians that demands the most serious thought and consecrated effort. This it has been receiving on all sides.

Closely linked with the moral and spiritual uplift of the more backward communities is the movement towards a larger measure of local control and responsibility on the part of Indian Christians. The conference of Missionaries and Indian Christians held at Katpadi in August will undoubtedly be of historic importance in the future story of the development of the native church.

Another most helpful aspect of the situation is to be seen in an awakened evangelistic spirit. The setting apart of Rev. Meshach Peter to be Evangelist-Pastor at Wandiwash in the Tindivanam field shows the general attitude of the Mission both towards the evangelization of heathen districts and towards an increase in the authority of our Indian Christians. This experiment in evangelization, if successful, may entirely alter the course of Church development.

Very encouraging too is the story of increasing gifts for benevolences from different parts of the Mission. The station churches seem to have done unusually well in this respect. And the spontaneous movement at Yehamur must not be overlooked. The Harvest Festivals on the whole have a very creditable report to make.

Thus the church outlook justifies Christian optimism, especially when one reads the account of the opening of our new station

at Punganur, and considers the future possibilities of such a step. How a Hindu Rajah changed from an apparent enemy to our Mission work into a sincere friend, will be learned from the Madanapalle report.

The strictly educational phase of Mission work reveals a general forward movement that has not been seriously checked by the new Swadeshi or national spirit. Madanapalle and Punganur seem to have received the hardest blows, but the complete triumph of our Mission at Punganur more than offsets the loss at Madanapalle. Swadeshi touched Ranipattai also. Aside from these places nothing serious seems to have resulted from this pseudo-patriotism as regards our schools. A new Lower school building for the College was opened, and new rooms at Ranipettai, Punganur and Madanapalle. The greatest advance, however, is to be seen in quality of work done in all grades. Zenana work has been carried on with about the usual success, except in Ranipettai, where the Swadeshi movement seriously interfered for a time. Medical effort both at Vellore and Ranipettai was curtailed by unavoidable staff changes, but notwithstanding these hindrances a surprising amount of work was accomplished.

In the course of the past year the Arcot Mission has been called upon to mourn the loss of three faithful and devoted servants, Rev. S. A. Sebastian, Pastor Emeritus of the Vellore church, Rev. John Peter of Gingee, and Licentiate Joseph Asirvadham of Muttatur.

Rev. S. A. Sebastian died in September after thirty years' service in the Mission, the last sixteen of which were spent in Vellore. Educated under Rev. Mr. Symonds of the S. P. G., when evangelical religion prevailed in that Society, he was well equipped for Mission work in all its branches. An admirable teacher, he was at the same time a superior preacher, especially to Hindus. For many years he taught the Bible to High school classes in Vellore, and during a critical period of the school's history. He made Hindu boys love the Bible. The Vellore Church extended him a call to become its Pastor which he readily accepted, and served the Church until 1905, when failing health

compelled him to retire from active work. He was a sweet Christian and greatly beloved by all.

Rev. John Peter passed away calmly and in the full possession of his faculties, in December, at his home in Gingee. The Hindu and Mohammedan friends who attended the funeral bore witness along with the Christians to his loveliness. He was ordained at Varrikkal as Pastor over the 22 villages forming the triple pastorate of Varrikkal, Kollapakkam and Gingee. Later the Varrikkal church was disbanded and united with the other two, when the Pastor took up his residence at Gingee. Here he greatly desired to erect a substantial church building, not for self-glorification but as a testimony to his Master. For years he had striven to achieve this end; and in March, 1907, the corner stone enclosing a copper box containing various records, was laid upon a deep and wide foundation made of stones exhumed from the old town of Gingee. The death of Rev. John Peter leaves a large gap in our Tindivanam ranks.

Licentiate Joseph Asirvatham died suddenly of malignant cholera at his home in Muttatur, in April. The dreaded disease had driven away all but his family consisting of a wife with a young baby and a son of 14; and so he who was always ready to go to the help of others, was in his extremity virtually alone. Upon the young son devolved the duty of laying his father's body in the grave, and of reading the simple burial service. Originally from Tinnevely, he was for twenty-eight years faithful to the Mission of his adoption. His grasp of village work, its needs, limitations, and possibilities, was great; his counsel was always wise; his earnestness and Christian devotion were an example to all.

CHURCHES AND CHURCH WORK.

The Ranipettai Church and its outstations at **Ranipettai.** Arcot, Wallajah and Kaveripak have done good work during the past year, though the transfer of Rev. and Mrs. W. T. Scudder to Arni threw an added burden upon the station missionary, Dr. L. R. Scudder.

The village church problem in the Ranipettai field, as in every other part of the Mission, is highly important. Though the station church becomes more self-reliant every year, the village churches take little interest in the extension of the Kingdom, regarding that as the work of the Mission. The rational solution for this and allied problems lies in the direction of placing greater responsibility upon the village Christians themselves. The Ranipettai station has been experimenting along this line, especially in the Yehamur pastorate.

Inasmuch as the people in such villages are densely ignorant, absorbed in hard toil, the Session directed, only after great hesitation, to hold at Yehamur a convention for deepening the spiritual life. Two full days were given to the convention. The general meetings were supplemented by house to house visitation. Every house was visited, and the workers were received with cordiality. Many persons promised to become Christians while several families of backsliders were restored. The meetings from the first were marked by deep feeling; many sinners broke down completely; many led in prayer who had never before prayed in public. The results seem permanent. Young men have since been going out in bands preaching the gospel. A second convention held at Melpadi was less successful, for the conditions were less favorable; still much good was accomplished.

Not only has the spiritual life been quickened by the conventions, but self-government has received a fresh impetus. After the Yehamur convention a panchayet or council, was established there to discuss regularly matters pertaining to the spiritual and financial welfare of the church. The powers of the panchayet have been carefully defined, and made distinctly subordinate to the Session, to which it must report. So wise and helpful have been its actions that steps have been taken to establish similar panchayets in every village, so far as practicable. In Yehamur, Melpadi and Thagarakuppam, the panchayets being entrusted with repairs upon the churches, carried out the work more economically than the Mission could have done, thereby justifying the belief that these village Christians will rise to their responsibilities if given the opportunity under wise direction.

Still another encouraging sign of a growing spirit of self-help is to be seen in the Village Support Fund originating in a wholly spontaneous movement at Yehamur. Boys and girls home from the boarding schools called a meeting without even the knowledge of the pastor to start a fund for the benefit of the church. Each promised to contribute a small sum yearly. Many members of the congregation have joined, and twenty rupees have already been contributed. The movement spread to Melpadi, where in a spirit of friendly rivalry forty rupees were raised.

The Vellore Church has probably never had a more prosperous year than during 1907. The wise leadership of Dr. J. H. Wyckoff has been felt in every department of work; and the congregation has been very united under the new pastor, Rev. Simeon Cornelius. In February Mr. G. S. Eddy and Rev. F. Kingsbury held evangelistic services, resulting in a more earnest spirit among many of the congregation. The church has made decided progress in benevolence and self-help. The Pastor's salary is now raised entirely by subscription, the Sunday collections going for benevolence. The support of the Church Primary school has been assumed by the session, the 250 rupees from the Ingathering Festival being devoted to that object. The Church also pays one-third of the salary of two evangelists preaching in the eastern part of the Vellore Taluq.

The Kandiputhur group of nine villages were transferred to this station, making a total of 32 out-stations under Dr. Wyckoff. The reception of these villages brought a heavy burden, since the pastor of this group had been recently charged before the Presbytery with certain serious offences, and Dr. Wyckoff was called upon to conduct the trial and meet the after effects. Though matters seemed threatening for a time, wise management averted disaster.

The Katpadi and Kottapalle churches, including 23 village congregations, have been prospering under their efficient pastor, Rev. Benjamin Thomas. Both the Harvest Festival receipts and gifts for pastor's support were greater than in the previous year.

The Katpadi church enters upon entire self-support in January 1908. Dr. Wyckoff accompanied by the pastor made two visits to each congregation, and was pleased with the spirit of the people. While visiting the Kottapalle group he had occasion to note the good work accomplished by the Presbyterial Committee on visitation. The Gudiyatam villages attached to the Katpadi church have not shown much growth; for the villages are isolated. Christianity is new in that region, and the Christians have suffered no little persecution. Still a fine building site has been secured in the centre of Gudiyatam town, where a church, it is hoped, will soon be erected.

Rev. Benjamin Thomas made two C. E. Tours; the Vellore church evangelists have been preaching in the eastern part of Vellore Taluq, while two others forming the Olcott Band have been working in the western part. In the city of Vellore and neighboring villages, open air evangelistic services have been held on Sundays by members of the town Y. M. C. A., and by students from the Hostel accompanied by Mr. Cole and Dr. Wyckoff. No open opposition to the Gospel has been manifested, but the prevailing spirit of indifference is very discouraging to the workers. The Swadeshi or National movement has to some extent filtered down among the masses, and anti-foreign literature has caused mischief in some villages.

Sunday school work in Vellore is thriving. There are fourteen schools with 858 pupils and 62 teachers. In October the second S. S. Rally was held in the Lower School building of Voorhees College, when 700 children were present to witness the excellent program in which each school participated.

Christian Endeavor in Vellore has also thriven. Of the five societies two have been directed by Mrs. Wyckoff who has exerted a profound influence upon the members. The pastor has an interesting junior society among the children of the congregation. The Hostel students form a large society, while a very important one is composed of the Hospital staff. These five societies form a union which holds meetings once a quarter. In the villages, Christian Endeavor is directed by Rev. Benjamin Thomas who has peculiar gifts for reaching the young. The 14

village societies have 290 members. Their anniversary meeting, held at Katpadi in October, was an interesting occasion and shows how readily C. E. adapts itself to the villages.

The Tindivanam Church suffered a serious **Tindivanam.** loss by the resignation of Pastor Meshach Peter to engage in evangelistic work at Wandiwash, in accordance with Mission action. However, Rev. E. C. Scudder acted as Pastor until the call of Mr. David Muni of Kaveripak, and the throwing of more responsibility upon the Session and Deacon's court aroused them to greater activity. Church work both congregational and financial has been systematically divided among the four elders and four deacons, who have conducted it well.

The activity of the station church has been in marked contrast with the lethargy of the Orathur and Narasinganur churches with their 17 villages. The Pastor, Rev. Paul Bailey, having been retired because of age, the churches made no attempt to secure a successor until visited by a special committee of the Presbytery, accompanied by the Station Missionary. Meetings were held with the people, and the spiritual and financial conditions were carefully considered. As a result these churches at a meeting convened October 8, at Orathur, called catechist C. Asirvadham of Narasinganur.

The crying need of the village churches is a deeper spirituality. Rev. E. C. Scudder made a special effort at the monthly Helpers' meetings to impress these assistants with the necessity for a better condition, finding, however, little response. The routine visits to the villages by the Helpers have accomplished little, but the tours of the Missionary among the Christian villages have been helpful though for lack of time he was unable to visit unevangelized districts. The Bajana Union made its annual preaching tour in June, spending four days and visiting Dessur where they were well received. The village of Oddaianatham has been taken over from heathenism and a helper placed there. The Olcott Band, transferred to Wandiwash, have been working chiefly among

the villages within a radius of five miles, though three special tours were also made.

The work of Rev. Meshach Peter at Wandiwash, which began this past year, marks a new era in the development of the native church in the Arcot Mission. The Wandiwash villages were set apart ecclesiastically from the Tindivanam Church by the Presbytery of Madras and formed into an "Unorganized Church." Over this church Rev. Meshach Peter was stationed as the Evangelist-Pastor, with the object of emphasizing the evangelistic side of the work.

The Harvest-Festival at Gingee was attended by 400 persons, whose gifts amounted to 160 rupees. This festival was originally intended to be a joyous occasion like the Feast of Tabernacles, and also a Harvest Home offering to the Lord. It still needs a regeneration of spirit. Next year the control of the Tindivanam festival will be largely in the hands of the people, when, it is hoped, a higher sentiment will prevail.

The spiritualization of the Harvest Festival of
Arni. the Arni churches was attempted this year by the station missionary, Rev. W. T. Scudder. The results were gratifying. Many village Christians attended the spiritual meetings. This bore fruit in the increased gifts, and larger returns than in the previous year. The Arni group of villages raised 65 rupees, and the Satthambadi group 38 rupees. At thanksgiving time, moreover, gifts were made by the people for the church more liberally than ever, notwithstanding the fact that famine prices have prevailed through the year.

The Arni Church under Rev. Cephas Whitehead has been faithful to its duty, though the revival spirit of the previous year did not continue. The preaching bands have held regular out-door services at the Lamp post in Arni, and in the neighboring villages. Two villages in the Polur Taluq have asked for teachers and promised to become Christians, but thus far only evangelists have visited them. The Satthambadi group of villages whose inhabitants embraced Christianity in 1861 have fallen into a deplorable condition both morally and spiritually. Rev. W. T. Scudder

is laying large plans for the improvement of these villages, among which may be mentioned the establishment of panchayets. The village of Arulnadu was swept by fire in September, when the only building left standing was the church. The government has given four palmyra trees to each family thus afflicted, while the Session and other friends have assisted financially.

Heavy work in connection with the Industrial school prevented Rev. W. T. Scudder from making more than one evangelistic tour. This one, however, to the southwest of Arni in the Polur Taluq, was very interesting. The people, chiefly panchamas, were found to be fairly well-to-do, and engaged in gathering bamboo used in building. There are many Catholic adherents among them. In one village the children without manifesting timidity gathered in large numbers around the evangelists. Upon inquiry it was found that the Catholic priest who occasionally visits them was accustomed to give the children nuts liberally. In the evenings our workers showed magic-lantern pictures and preached Christ. In one village four men arose in response to an invitation, and expressed a desire to become Christians. In another the meeting was broken up by the cry of "Devil!" The headman of the village being hostile to Christianity caused a weird sound to be made, followed by the terrifying word, "devil!" whereupon the people scattered like chaff before a gale. The superstition of such people is terrible. In one of the Arni villages, a young man belonging to a family recently converted from heathenism fell from a high tree and broke his leg above the ankle, the shattered bones being driven into the hard soil with such force that they were drawn out with great difficulty. Though the catechist pleaded with the relatives to take the injured man to the hospital, they refused, and the young man died after ten days of great agony. The village people insisted that this was a judgment upon the family for becoming Christians, and the family have ceased to attend church.

The low spiritual tone of the churches connected with the Chittoor station, also, has been a cause of deep sorrow to the missionary, Rev. J. A. Beattie, for the work of grace which began so favorably last

year has been checked. Yet there is a very hopeful side to the picture in the growing consciousness of need on the part of the Christians. It is true that their vision is not clarified. Though realizing the necessity for a change in methods and for a loftier and nobler outlook, they often fail to see that a regenerated life is the only solution of their difficulties. But there is progress. At a special meeting held in November the real situation was confessed. Still later, a gathering of station workers in Chittoor discussed matters with more detail, and the general tone was hopeful. Humiliation comes before exaltation.

The movement towards self-government grows apace. Better business methods characterize the management both of congregational and village affairs. Benevolent funds are no longer deducted from the pay-bill, but instead the people are entrusted with and disburse their own money. Rupees 180 were contributed towards repairs on the Chittoor church. Gifts for benevolence exceeded those of the previous year, though the idea is altogether too prevalent that the Mission is a great charitable institution from which it is the blessed privilege of native Christians to receive. The station property has been improved in various ways. A double house for agents has been erected on the compound, the chapel has been enlarged at a cost met chiefly by a contribution from Mrs. Beattie of 250 rupees, the proceeds of sales of fancy-work made by the Boarding girls under her direction, and sold to friends in Scotland and America.

The influences of the venerable and beloved, Coonoor. missionary, Rev. Jacob Chamberlain, D. D., is clearly seen in the report of the Coonoor station, where he was in charge until ill-health compelled him to reside with his son, Rev. L. B. Chamberlain, at Madanapalle. By the earnest efforts of Dr. Chamberlain, twenty-one persons who left the Coonoor church four years ago, confessed their faults and were joyfully readmitted to membership one Sunday morning. The Church has made progress numerically, financially and spiritually. The number of Christian families has increased from 62 to 73; while 24 communicants have been added to the

church, 19 on confession, and two adult converts from heathenism were baptized. Evangelistic preaching was regularly carried on both in the bazaar and surrounding villages. The primary school has four teachers, 90 pupils and drew a government grant of 200 rupees.

The Palmaner church, too, has had a spiritual-
Palmaner. ly prosperous year under the ministration of Rev. E. Tavamani. Here also the gracious influence of one grown grey in his Master's service may be seen; for Rev. Dr. Jared Scudder is the station missionary. The church is largely composed of persons connected with the Seminary. Eight persons, converts to Christianity several years ago, were received into full communion. One of these converts dedicated a room in his house for prayer meetings, since no public room for that purpose existed in their village. In this room these humble Christians meet every evening for prayer and praise. A special service for children is held occasionally in the Seminary, and is attended by many non-Christians upon whom is exerted a very perceptible influence. Four Sunday-schools with an enrollment of 172 were held in the town. The C. E. Society in addition to meeting its own expenses gave a considerable amount for benevolence. The Dorcas Society realized 20 rupees from the sale of articles presented by its members. It gave a Bible to the Mohammedan woman convert, the first fruits of Miss Scudder's zenana work, who went to Vellore for baptism, remaining as an assistant in the Schell Hospital, where she is leading a useful, happy Christian life.

Rev. L. B. Chamberlain, Missionary at Ma-
Madanapalle. danapalle, and the large congregation who have been working for 20 years to erect a suitable house of worship, were sadly disappointed this year because the contractor failed to complete the new church edifice at the time he had agreed. However, the goal is in sight, for the walls are ready for the roof. Gifts of furniture, stained glass windows, &c., have been made to the value of 800 rupees.

That Madanapalle needs a new church may be seen from a few figures. The communicants number 204; the baptized 526; unbaptized adherents 132; making a total of 862 in the congregation. The church finances are in a thriving condition, 320 rupees being given the past year for benevolence, and 976 for congregational purposes. Of this sum the native congregation gave 1115 rupees, exceeding all previous records by 200 rupees. The congregational work has been almost entirely supervised by the pastors, Revs. Joseph John and J. M. Sundaram. The experience, judgment, patience, tact and preaching power of Rev. Joseph John have kept the town congregation in a healthful state. Pastor Sundaram is winning his way in the village despite discouragements and difficulties. By the coming of Dr. and Mrs. Jacob Chamberlain who started the work in the Madanapalle field nearly fifty years ago, the spiritual life of the church has received a fresh impetus this year. After months of illness and growing weakness at his recent station, Coonoor, Dr. Chamberlain hoping to obtain a new lease of life returned to the home which has known him for more than 40 years. The presence of these beloved missionaries has been as a benediction upon the congregation.

The village work of the Madanapalle field is very closely connected with the central church. In temporal matters the village Christians have not had an easy year. However, the large number of Christian weavers were aided by advance of money for thread, and by the sale of the sheetings they made. Progress has been made in clearing off old debts. Both missionaries and helpers are beginning to realize that financial dealing between them and village Christians is inimical to the best interests of the Christian community. The new Obulreddipalle church building, for which catechist N. John Kay has been so successful in collecting funds, is about completed.

The fourteen Sunday schools enroll 611 pupils, two-thirds of whom are non-Christians. In the eight C. E. Societies are 148 members; the four junior societies have 71 members, while there is a senior society composed of male agents, who meet regularly

for spiritual development and spend a day or two in evangelistic work at their own expense.

The general evangelistic work of the station has been carried on chiefly by the two Olcott Evangelistic Bands with headquarters, one in the eastern and the other in the western part of the field. The Rayalapad Band under Mr. D. D. Souri visited 837 villages with 32,567 hearers; the Sadam Band under Mr. Elijah John, 895 villages with 20,709 hearers. The faith, courage and steadfastness of these evangelists is worthy of all praise. Revilings, deaf ears, rocky roads, desert wastes, sudden rains, fastings and sickness have not served to daunt their heroic spirits. The combined band also made a special tour through the Christian villages. Several days were spent in each centre, preaching to non-Christians by day and holding revival services in the churches at night. Special efforts were made to hunt up back-sliders. In one village a genuine revival scene in a small way was witnessed, when both open vice and secret sin were confessed in tears, and restitution made for wrongs done.

The Harvest Festival was successful in every respect. The sales of gifts realized 240 rupees. An excellent innovation was made in holding the congregational meeting for the election of pastors and officers at this time. The spiritual side of the Festival was emphasized by a musical representation of the story of the Prodigal Son, given by the teachers and pupils of the Madanapalle Boys' Boarding School. An audience of hundreds was attracted by the performance, which was reproduced by request at Madanapalle before a large assembly of Europeans, Hindus, Mohammedans and native Christians.

The most important events of the year were connected with the Mission action taken at the January meeting, when it was decided to open up a new station in the Telugu field with Rev. H. J. Scudder in charge. A committee was appointed to tour the field and report to the Mission their views as to the best location for the new station. In three different places the Hindu town officials invited the committee to station the missionary in their community. The Rajah of Punganur expressed a desire that Punganur be selected. That place was finally chosen.

When the question of a suitable site for the new missionary bungalow came up, the Rajah presented to the Mission the finest site obtainable. This property consists of ten acres, chosen and held by the late Rajah as the best location for a new palace, towards the erection of which preliminary steps had been taken by digging a large well and constructing a small but substantial bungalow at a cost of rupees 11,000. The generosity of the Rajah did not end with this gift; for not only did he defray the expense of transfer and registration, but later gave the Mission a second piece of land by which direct entrance to the main property from the principal road is secured.

Christian Workers' Conference. The conference of Christian workers at Katpadi, August 22-26 was a most interesting and helpful gathering, influencing for good the lives of Christians throughout our great field, but especially Christians of the Tamil districts. The living Christ was exalted and though there was no special exhibition of what is called "Revival power," yet dead lives were quickened, the faint-hearted strengthened and many souls lifted to a higher plane. The communion service Sunday afternoon was an occasion long to be remembered, some 500 partaking of the Lord's Supper. A prayer meeting that same evening closed the conference.

A Native Congress. At the close of the Helpers' Conference a company of representative Christians of the Mission met at Katpadi and formed a native Congress, the object of the organization looking to the transference of responsibility from the Mission to the Native Church. The following resolutions were passed:

I. "Whereas, until now the American Arcot Missionaries themselves have been responsible for Evangelistic work, Schools, and finances in the bounds of our Congregations,

"But, whereas the time has come when the native congregations should undertake these responsibilities themselves, therefore,

"Resolved: That this Assembly gives it as its opinion that the stronger congregations, which are competent to take up and bear

such responsibilities, should arouse themselves and begin this work.

"Congregations which are not yet able to assume such full responsibilities, selecting a responsibility for some work suited to their ability, should decide to undertake it for the glory of God.

"2. Resolved that we, members of various sessions in the Arcot and Madras Presbyteries, request the English Secretary to present the above resolution to the Arcot and Madras Presbyteries for consideration, and also the Mission and Church Sessions.

"3. Resolved that we express to Sessions here represented, our conviction that a larger share of the raising and spending of Church funds, of the direction of the Church work, of discipline, and of Evangelistic work should be given to, and placed on, the members of village congregations; and that it may be well done through a system of Panchayets.

"4. Resolved that a Committee be appointed to study up the progress of self-support, self-government and self-propagation among Native Christians in other Countries, and report thereon through the Mangala Vasanam.

"5. Resolved that, it having transpired during the previous discussions that some of the Congregations are failing to properly contribute to the support of their pastors, this assembly inform such that it is a question whether pastors are justified in those Congregations.

"6. Resolved that we request the Presbyteries to consider how far and how best co-operation between strong and weak churches can be inaugurated whereby self-support and self-government may be furthered.

"7. Resolved (a) that the English Secretary convey to the Mission the unanimous desire of this Conference that some such Conference be made a permanent and annual event; and (b) that a Committee to meet and consult with the Mission if it so desires, be appointed.

"8. Resolved that the Tamil Secretary be requested to furnish a concise account of this Conference to the Mangala Vasanam."

Both the Presbyteries and the Synod have since taken action

punctually adopting the resolution of the Congress. Much may be expected from the movement.

EDUCATIONAL WORK.

Hand in hand with the work of churches and their many-sided activities goes that which may be classed as more distinctly educational. Nowhere is the necessity for mental culture greater than in this ancient land with its rigid caste system that represses intellectual growth with a relentless grip. It is a wider mental horizon, an ever-enlarging vision to supersede the cabined, cribbed, confined outlook that the youth of India need, to become most readily susceptible to the gracious influences of the Gospel. The Arcot Mission has always recognized this fact, and to that recognition is due the present system of educational work touching the lowest pariah and the most exclusive Brahmin. Its village schools scattered far and wide are shedding the rays of Christian knowledge into the most benighted homes; its Industrial School is, amid the greatest discouragements, doing pioneer work in a mode of training urgently demanded by Indian conditions; the Training Schools for teachers are equipping our young Christians for lives of usefulness in a field of increasing extent and importance; our Theological Seminary is preparing men to reach and win for Christ the masses groping in spiritual darkness; the College is assisting in the great task of moulding leaders of thought who are slowly coming to national self-consciousness.

Village Schools.

The lowest rung in this educational ladder is the village school. Poorly housed, with slight equipment, oft-times amid the most depressing environment, and inadequately staffed, these village schools are performing a most beneficent and necessary work. From them come the majority of our Helpers and Boarding school students. The effect of the new Government educational regulations is as yet problematical, for though the Tindivanam field has suffered, in various other sections of our Mission, school work has been conducted with greater enthusiasm during the past year

than ever before. Kindergarten is everywhere being introduced. School gardens are becoming a feature of the village instruction. The common school in India, as in America, is a great social leveler, for the reluctance on the part of caste pupils to study with out-castes is growing perceptibly less every year.

An interesting object lesson, showing the marked improvement of elementary schools, was witnessed in December, when for one week an Educational Exhibition of elementary school work was held in the Lower school, Voorhees College, Vellore. In connection with the exhibits which called forth praise from every quarter, educational meetings were held daily, when different educators spoke on timely themes.

The progress in education, however, is not confined to the elementary school, for the secondary institutions are improving also.

The Tindivanam High School, directed by **Tindivanam.** Rev. E. C. Scudder, has increased in numbers, and the discipline and tone are excellent. It is proposed to amalgamate the High School, Middle School, and Crane Primary School into one strong Secondary School with better accommodations. The boarding department enrolled seventy boys, whose care largely developed upon Mrs. Scudder. A new building is sadly needed, for there is barely accommodation for 35, let alone 70; and owing to heavy rains a portion of the present structure fell.

A more serious crash than the falling of a wall **Madanapalle.** threatened for a time the Boys' Secondary School at Madanapalle. At the opening of the year a neighboring native High School with the aid of a former teacher in our institution who had been dismissed for incompetency, sought to increase its income by taking away our pupils. False rumors were spread concerning the standing of the Mission school, and the new Swadeshi or national spirit was appealed to. Accordingly the three upper classes were broken up when the school opened. However, by earnest efforts on the part of Rev.

L. B. Chamberlain and the staff, supported by leading native officials of the town, and by Departmental orders showing the falsity of the rumors, the tide was stemmed. The school closed with a larger attendance than in the previous year, though 200 rupees were lost in fees. The Inspector's report was favorable. The boarding department has had thirty-four members.

The Telugu field seems to have been hit particularly hard by the new Swadeshi movement, **Punganur.** for the Boys' High school at Punganur also had a very trying experience. The year began well with an improved teaching staff. Shortly after the Mission had decided to open a new station at Punganur, the Rajah who supplies the building, subsidizes the school, and at whose request the Missionary manages the institution, sent a letter stating his wish to assume the management of the High School in order to run it as a national school. This request was promptly complied with. But the sentiment of the people was so strongly against the change that the Rajah finally allowed the Mission to continue in charge, and our control is firmer than ever. Moreover he has since aided the school financially by erecting an addition to the building, thereby doubling its capacity. The source of the influence adverse to the Mission has been found to be the Brahmins who strove to wreck the Madanapalle school.

The problem of a livelihood for native Christians is a serious one. **Industrial School.** The Industrial school at Arni has for years been striving to solve that problem for such boys as show a greater aptitude for manual work than for the ordinary school education. Many difficulties beset such an institution. The Mission has undoubtedly expected too much in the way of financial returns. The attendance the past year has averaged 51, ten of whom were from outside the Mission. Of these students, 34 have been learning carpentry, 8 tailoring; 5 printing; 3 blacksmithing; and 1 rattan-work. At the field-sports held in Vellore, the Industrial school won the silver cup, presented by the District Collector, S. P. Rice, Esq. One

young man received the Grigg's Medal for being the best all-round athlete. The boys have been well-behaved and faithful to their duties throughout the year. Their greatest defect is lack of initiative, so that they prefer employment by the Mission to pushing out for themselves. They are, however, handicapped by the great difficulty encountered in finding work along the line of their trades.

Union Training School. While the Industrial school has been training artisans, the Union Training School at Ranipettai has been doing increasingly efficient work in equipping many young men as teachers in our elementary schools. The new demands of the educational department, though difficult to comply with, have been beneficial. The teachers trained here are going out with a clearer insight into the problems they must meet.

Theological Seminary. The Theological Seminary at Palmaner is also doing a most beneficent work in training. The aim is to fit young men to be soul-winners wherever they may be. The Seminary staff during the past year has consisted of Rev. J. W. Scudder, M. D., D. D., Principal and General Synod's Professor of Theology; Mr. E. Savariroyan, B.A., Instructor in Pastoral Theology and Homiletics; and Rev. E. Tavamani, Instructor in Sacred History and Evidences of Christianity. Twenty students have been receiving instruction. Three of these were sent by the United Free Church of Scotland Mission; the rest belong to our Arcot Mission. Ten studied in the Upper Middle Class; six in the Lower Middle; and four in the Junior. The health of both teachers and students has been excellent. The spiritual condition also has been good, as evinced by the earnest prayermeetings, preaching in the bazaar and surrounding villages, and Sunday-school work carried on regularly. In December the Board of Superintendents spent two days in examinations. The results were pronounced satisfactory, and congratulations extended both to teachers and students. Two students of the Upper Middle

Class received certificates for the three years' catechist's course, and have already begun work in the Mission field. The others were duly promoted to the next higher class. Dr. J. W. Scudder, who has for so many years been identified with the Seminary may justly be proud of the work done during the last year of his administration. All regret that advancing age makes Dr. Scudder feel that he must lay aside a portion of his heavy burdens.

**Voorhees
College.**

The College at Vellore has been under the management of Mr. Arthur C. Cole, M.A. In February the new Lower school building was formally opened. The building with a seating capacity of 600 is well adapted for its purpose, while the large hall has proved to be an excellent place for public gatherings. An earnest attempt has been made to improve the quality of the teaching by the use of better methods, by more careful organization, and by the extension of the departmental system. Teachers' meetings to discuss practical matters pertaining to school work have been held weekly. Kindergarten methods have been introduced into the Lower School, one of our native Christians having been sent to the Olcott Free Schools in Madras for training. The Inspector's report was unusually favorable. The number in attendance remains about the same; 25 in the College department, 425 in the Upper School, and 520 in the Lower school. Six students passed the F. A. examination, of whom three were Christians. An interesting event was the Field Day in October, when a great variety of sports were held on the Maidan in Vellore. Representatives from various High Schools in the District competed for the prizes. Voorhees College won the largest number of important events, receiving accordingly, six silver cups and the Tug of War shield.

The College Christian Hostel has been under College Hostel. the charge of Dr. and Mrs. J. H. Wyckoff. The largest number enrolled was 110. This marked increase has been due to the organization of a primary department for the convenience of young lads in the northern part of

the district. The tone of the Hostel has been better than in the previous year. The direct personal influence of Mrs. Wyckoff has been very marked upon the boys' lives. Beginning promptly to establish friendly relations with the boys, then insisting on cleanliness, and respect for law and order, she is enabled to train them gradually to habits of self-control, and to more wholesome views concerning laziness, dishonesty and disobedience, their be-setting sins. Then comes the higher training of the spirit for unselfish, loving service in the cause of Christ and humanity, through the medium of Christian Endeavor, Y. M. C. A., Sunday school work, and village preaching on Sundays. Two of the Hostel boys passed the F. A. Examination, and one is now studying for the B. A. Degree in Madras Christian College.

MEDICAL WORK.

Ranipettai Hospital.

The work of the Ranipettai Hospital under the direction of Rev. L. R. Scudder, M. D., has been carried on with a staff greatly reduced. A few more in-patients have been treated than in 1906, the exact number being 1,269; out-patients numbered 12,863, or 580 less than in the previous year; but the total attendance was much larger this year than the last, being 36,501 as against 26,946 in 1906. Surgical work, however, has made the greatest advance; for there has been an increase of 104 major operations, the total reaching 337, or nearly one for every day in the year. Of these 31 were for cataract and 46 for maternity. Minor operations numbered 984. The average daily attendance of in-patients was 44, and of out-patients 100. These statistics include the work done at the Kaveripak dispensary.

The evangelistic side of the Hospital work has been in charge of Mr. S. Sigamoni since April. How important this branch is, may be seen from the statement that the total who heard the Word was nearly 55,000. One old woman from whom a malignant growth was removed stood up with her son at Ponnai Festival and publicly confessed Christ as a result of the Hospital teaching. Three children left on our hands at the Hospital are being educated by the Mission as Christians.

On the material side there has been a slight falling off in the Hospital collection, but special gifts will more than balance that decrease. Grateful patients have presented the Hospital with a clock and a steam bath apparatus. Rupees 300 were secured for paving the main wards with Cuddapah stone. Of this sum 100 rupees were given by a contractor out of gratitude for timely aid to his wife. It is worthy of note that a number of rich Mohammedans who have received help from the Hospital have promised a gift of 700 rupees.

WOMAN'S WORK.

Mary Taber Schell Hospital. The past year of the Schell Hospital has witnessed many changes. In March, Mrs. John Scudder, Dr. Ida Scudder, Miss Lillian Hart, and Miss Hancock went on furlough, leaving the heavy burden of Hospital work to be borne by Dr. Louisa Hart alone. The hospital staff, too, underwent changes. In addition to this Dr. Hart was called upon to spend several months away from home to attend the sick in missionary families.

Accordingly, the number of patients attending the Hospital and Dispensary has been considerably less than in the previous year. The absence of Dr. Scudder necessarily lessened the number of visits to out-patients, with a corresponding decrease in fees. The Dispensary suffered the most, for there was a drop of a thousand in attendance. On the other hand, the In-patient department was more crowded than ever before. A summary of the hospital work shows how much may be accomplished under adverse conditions. There were 793 new in-patients; 114 obstetrical cases; 9,177 new out-patients; 28,676 treatments; 94 major operations and 667 minor; 60 obstetrical operations; 410 visits by Dr. Hart, and 212 visits by the nurses.

Two patients openly confessed Christ in the most decided manner. One of them, a woman of the silk-weavers' caste has proved her sincerity by doing ayah's work for any needing her assistance, irrespective of caste. A Mohammedon woman under instruction for four years made a final decision, and was baptized together

with a baby girl abandoned by its mother. A Brahmin woman converted through the efforts of Miss Scudder in Palmaner was also baptized. Her faith shines brighter every day, and she leads a happy life though working harder than she had been wont to do in her Hindu days.

ZENANA WORK.

The important work in Mohammedan and **Vellore.** Hindu homes of Vellore, carried on for seven years so successfully by Miss A. E. Hancock, is closely connected with that of the Schell Hospital. Indeed, one might almost say that the Vellore Zenana work is a department of the Hospital. The morning prayers directed by the Zenana Missionary are always held in the Hospital building, and important work is done by Bible women within its walls. Besides this, the Hospital patients are often a means of opening otherwise exclusive homes.

Miss Hancock left for America on furlough early in the year, but the Mission had already been so fortunate as to secure as her successor, Miss Stanes.

Miss Stanes has been assisted by six Bible women. A prayer meeting is held every morning at the Hospital among patients and workers. By this means the seed of the Word is sown broadcast over the town. Several women have confessed faith in Christ as a result of these efforts. The most encouraging instance is that of a woman named Secthammal, who as a hospital patient became interested in the Bible readings, and finally professed faith in Jesus. Deserted by her husband and family, she is still leading a happy useful life as a worker in the Hospital.

After dispensary prayers, Miss Stanes accompanied by a Bible woman, visits homes in various parts of the town. Two mornings a week are spent in visiting Mohammedan homes, where they always receive an eager welcome from the women who, shut in from intercourse with the world, find themselves in touch with a larger life through the tactful words of the Zenana workers. One poor widow has said again and again, "I know this is the

true religion." Recently she came to Miss Stanes at dusk and expressed a desire to become a Christian.

The Hospital often affords an entrance for Zenana workers into private homes. Patients spread among their friends the news of the kindness shown by Christians at the Hospital, and on the other hand, Bible women have frequent opportunities to advise sending the sick thither for treatment. One poor woman sick of a fever was so affected by the sympathy of Miss Stanes as to insist on presenting her with two eggs, a munificent gift from one who found it difficult to obtain enough food for herself. This is the story of the two mites taking another form.

Inclinations towards Christianity often arouse the fierce indignation of friends and relatives. A young Hindu woman becoming interested in Miss Stanes' teaching asked for a Bible, and was visited in her home. The relative with whom she lived became so enraged that the visits had to be made in a neighbor's house. This was detected, and the wife was sent to another town to escape the contamination of Christianity. After her return she still manifested interest in the Word, and not long afterwards disappeared from her home, and Miss Stanes is unable to trace her. Such cases are, however, not numerous. Only the few reveal any abiding interest. More than 200 homes are visited, and in the majority of these, the first fruits of the Spirit are yet awaited.

Zenana work in Vellore has met with little **Ranipettai.** or no opposition, but in Ranipettai, where Mrs. L. R. Scudder has charge, the new Swadeshi or National movement, has aroused hostility. Taking advantage of a sensational law-suit in Madras, in which a lady missionary and her worker were falsely accused of kidnapping a young woman who had of her own accord sought their protection, the wily Hindu placarded Ranipettai and Kari, warning the people against receiving into their homes the Zenana workers, who they declared would carry off their daughters. Such opposition has of course made Mrs. Scudder's work much more difficult, but

she has quietly and persistently continued, waiting for the closed doors to be opened by the power of Him who opened the prison doors at Philippi.

Changes in the staff of Bible women have disturbed the work at Madanapalle, where Mrs. L. B. Chamberlain has charge. Rebecca, who has given the Mission loving service for many years was compelled to resign owing to the infirmities of age. Her place has been taken by her granddaughter, Selvam Neal, for nine years a successful teacher in the Madanapalle Girls' Boarding School. Selvam is peculiarly gifted for reaching young women who often listen with tearful eyes to her story of Christ's life, death and resurrection.

Elizabeth, another Bible woman, has several caste women studying with her. An old man belonging to a very influential family, having read the prophecies concerning Christ, and listened to Elizabeth as she taught his daughter, declares that he believes in Christ as the Son of God. The four Madanapalle Bible women visit 111 homes and instruct regularly 58 pupils, who are taught to read, to sing Christian lyrics, and in some instances to sew and to crochet lace. One thousand, one hundred and eighty visits were made during the past year.

Zenana work in Arni was disturbed by the protracted illness of Mrs. W. T. Scudder, missionary in charge. Something, however, has been accomplished, for Mrs. Scudder, accompanied by Gracie Sampson, visited many houses in Arnipalliam and Kosapalliam. A great majority of the Zenana pupils are Hindu women formerly in our schools. Through the patient efforts of Mrs. Scudder the palatial home of an exclusive high caste Hindu, a Jain, has been unexpectedly opened to the Word. Recently, when Mrs. Caroline Sawyer, Agent of the Women's Gospel Extension Society, visited Arni for a week's work, she was not only permitted to hold a meeting in this exclusive home, but found everywhere a cordial welcome.

Mrs. Sawyer's home is in Tindivanam where **Tindivanam.** she is the chief worker under Mrs. E. C. Scudder. Mrs. Sawyer is a great favorite with the people, and is readily listened to by them, both in their homes and in the bazaar. During the past year she has made 958 visits and reached 5,676 people. Another interesting and efficient helper is Mathusiromoney, a blind girl, who accompanies the other women. Possessing a sweet lovable nature, she has ready access to Hindu homes, where her rapid reading from a raised-type Bible makes her almost a supernatural being in the eyes of the Hindu women. Mathusiromoney considers her blindness as God's way by which she may reach the people. She has made 522 visits and read and sung to 1,558 persons. There are three other women engaged in this work. In some homes they are teaching the people to read.

Miss Julia Scudder at Palmaner has also found **Palmaner.** ready access to Hindu homes. The women are beginning to see the absurdity of idolatry. Recently Miss Scudder was showing an idol with a broken head. The woman who was looking at it, said, "Yes, we are foolish to worship that which may be broken by man." Still the bonds of caste and custom are as yet too strong to be severed except in rare instances. When Christianity has taken strong hold upon these women, India will turn to Christ. Some of the Hindu women in Palmaner, though unable to read, have learned Christian lyrics by heart. The seed is thus sown in various ways, and the reaping is sure to come.

The zenana worker sometimes meets unexpectedly with results of such seed-sowing, as Mrs. J. **Chittoor.** A. Beattie not long since found in Chittoor. A Hindu in Government service moved from Madras to Chittoor. Mrs. Beattie received a letter from a friend in Madras, requesting her to call upon the family, since they seemed interested in Christianity. Upon complying with this request Mrs. Beattie was pleasantly surprised to find two former pupils of her Hindu Girls'

School. One of them showed her a new Testament given her by Mrs. Beattie, which had since been a cherished possession, silently but surely doing its gracious work. The young women in this family seem to be Christians, though they have not as yet made an open confession. The little boys of the family regularly attend our Sunday-school. The father is a liberal-minded man who sees good in all religions. Several new houses have been gained by the Chittoor zenana workers during the past year. Entrance into more might have been secured by teaching merely fancy-work, but they only go to such homes as are willing to listen to the Gospel story.

GIRLS' SCHOOLS.

Zenana work is educational and stands in close relation to that of the Hindu Girls' schools. The school paves the way for entrance into the home, and the home that favours zenana work looks with greater favour upon school education for girls. Indian women are intensely conservative, with an unreasoning bigoted conservatism, which constitutes one of the greatest obstacles to Christianity with its program of social reform. Education for women as well as for men is imperatively demanded if progress is to be made.

How dire the need for female education is, may be realized from the statement that out of every hundred girls in the Madras Presidency only five attend school. In every hundred who attend school, 82 are primary pupils, 16 are in grammar grades, and only two are in the high school. In other words, of the insignificant number attending school, more than four-fifths are in the primary department. It is interesting to note the close connection between Christianity and Education. Though the Christian community is few in numbers, comprising but 3 per cent of the population in the Madras Presidency, there are 2,276 native Christian girls in this Presidency who are studying in grammar grades, in contrast with 805 Hindu and 29 Mohammedan girls. In the High school there are 308 Christian girls, and only 19 non-christian. In College classes there are 34 female students and all are Christians.

In our Arcot Mission Schools alone, 680 Christian girls and 1,898 non-christian studied in 1907.

These Hindu Girls' Schools are little centres of friendliness, and many smiles and cheery salaams are received by our lady missionaries from little girls playing in the streets, or standing in the home doorway. Into such homes, the Bible woman always finds a ready entrance. Thus a reciprocal influence exists between schools and zenana work.

There are three of these primary schools in **Vellore.** Vellore. Here the Velappadi Girls' School has been superintended by Mrs. J. H. Wyckoff while the Circumundy and Arasamarum St. Schools have been under the charge of Mrs. A. C. Cole. These schools enrolled respectively, 90, 140, and 160 pupils. The results were creditable in spite of many changes in the teaching staff. Sunday schools are held in each. The Circumundy Sunday-school under the direction of Mrs. Simeon Cornelius, wife of the pastor has been especially successful. This school won the Sunday school banner.

The Ranipettai Hindu Girls' Schools superintended by Miss Van Doren underwent severe trials during 1907. In one school the teachers were seriously ill; another was closed for a month by an epidemic of small-pox; while a third suffered from the sudden rise of the Swadeshi or National movement. Notwithstanding such difficulties the schools show a marked improvement in the quality of work done, for our Training Schools are sending out better teachers. This effect is also seen in the Bible examinations. One class of girls wrote out stories from the Bible in simple household words, showing that they had grasped the meaning. The Sunday schools likewise show progress.

Improvement in the quality of the work has **Palmaner.** also been a marked feature of the Hindu Girls' schools in Palmaner where Miss Julia Scudder has charge. To meet the common but serious difficulty of irregularity in attendance, Miss Scudder has been teaching a num-

ber of new occupations. Julia Paul the school mistress takes an intelligent interest in her work, and is maintaining the school on a good footing. The Day school with children of both sexes in attendance has also been fortunate in having an efficient head. Owing to the demands of the educational department new methods are the order of the day, and Mr. A. Jacob, head master of the Day school is an unusually competent man, whose exhibits at the Madras educational exhibition won a certificate of merit.

Certificates for proficiency in studies were received by the Fourth class in the Hindu Girls' **Madanapalle.** School at Madanapalle when the Government Inspectress examined them. All passed in the examination, and the Inspectress expressed her pleasure over the tone and character of the school. The Sunday-schools, too, gave Mrs. L. B. Chamberlain great pleasure, for the pupils were regular, punctual, and plainly interested in the whole service.

Improvement in material equipment was the **Punganur.** chief feature at Punganur, situated 15 miles from Madanapalle, and also under the direction of Mrs. Chamberlain. This school enrolling 85 Hindu girl pupils all from the highest castes, has now a spacious and airy building recently completed for which the Rajah of Punganur gave the land.

The Vayalpad school, situated at a distance **Vayalpad.** from Madanapalle, had a very trying year. An inefficient and untruthful Hindu teacher was dismissed, and in revenge he took away a large number of the pupils with him to a rival school. However, our school has begun to grow again, and closed with 25 girls in attendance.

Similar trouble was experienced by Mrs. J. A. **Chittoor.** Beattie in the Chittoor field. The Hindu Girls' school at Santapet, directed by Mrs. Beattie, received a Christian headmaster whose wife was also engaged as teacher. This introduction of two Christians at one time into the school caused a panic among the pupils;

a majority of whom left. Later the school began to fill up, but with boys instead of girls, thus changing a girls' school into a boys'. A Sunday-school was started and, strange to say, met with favor from the very first. The inconsistencies of the people in their attitude toward our work are often unaccountable. This fact is illustrated in another way by the successful substitution of a Christian headmaster for the Hindu Girls' school in Chittoor town, in place of a Brahmin. The new headmaster is a live, progressive man, ever on the alert for new ideas. In this instance the school instead of being broken up increased in attendance, the number on the rolls at the close being 114. In this latter school a truly remarkable event took place in connection with certain public exercises by the school girls. On this occasion the wife of a Christian teacher delivered an address on Female Education before an audience composed of caste women who listened attentively. Verily India is progressing when such things occur.

A Brahmin head master, a worthy and efficient **Tindivanam.** man, is over the Hindu Girls' school in Tindivanam. He has under him five Christian women teachers for the 90 girls, all of them rejoicing with Mrs. E. C. Scudder over their pleasant new quarters, light and airy. The Sunday-school enrolls 60 pupils, who are all interested in their work.

Arni. Thriving Sunday schools have been held in the two caste Hindu girls' schools in Arni. The secular work has been excellent, but Mrs. Scudder has been especially pleased with the Sunday schools. Boys also attend these schools and their bright answers show that notwithstanding irregularity, they imbibe something of the religious instruction.

Boarding Schools. The Hindu Girls' schools are all day schools, and the direct influence of the missionaries is necessarily less than in the Boarding schools where the daughters of our native Christians are gathered for instruction. Here the girls not only learn school subjects, but com-

ing into close relations with both missionaries and other teachers, are more deeply influenced towards a higher life. That genuine Christian character is being developed is clearly shown by the difference between girls newly admitted and those who have been pupils for several years. But to fully appreciate the work of these institutions it is necessary to compare the general position of our young Christian women of to-day with that which they occupied ten or a dozen years ago. Their growth in self-reliance and independence is striking. Then, the girls were married in batches before they graduated from the Boarding schools, and such a thing as a young unmarried woman supporting herself was unheard of. To-day, it is no remarkable thing for the girl to reject a suitor, and many are supporting themselves as lace workers or teachers. Our schools for Hindu girls are almost entirely staffed by our Christian female teachers, who walk to and from their schools under a chaperon. As a rule they conduct themselves with modesty and dignity. Moreover, in several of our stations young married women are doing zenana work acceptably, when ten years ago such work was almost entirely in the hands of elderly women and widows. They are beginning to take part in Church work, to hold office in our societies, to be consulted in important matters; in short, are gradually taking their places by the side of their husbands as their equals. To this more enlightened condition, the education and training received in our Boarding schools has largely contributed.

Women's Industrial Home. The Women's Industrial School at Ranipettai has had a very successful year under Mrs. L. R. Scudder. A new room with its many low windows adds greatly to the comfort of the people. Besides a widow and two married women, 27 girls have been boarders. One of the married women, whose husband is a student in our Training school, has assisted in supporting the family by her earnings at lace making. Each pupil who has satisfactorily performed her work, receives a monthly stipend of eight cents which greatly encourages perseverance. The majority of the girls allowed the amount to accumulate until the close of the year, when a pretty

new cloth was purchased and carried home with pride. The lace sales met the food expenses for the entire class, while the skirts and jackets sent by the Summer Sewing Guild greatly assisted in the matter of clothing. While the girls are busy at lace making, one of the number reads aloud from some good book. The daily lessons in the Bible have been fruitful of good. The happiest event of the year was the public confession of Christ by several members of the class, leaving only two who are not church members.

Primary Board- For the Ranipettai Girls' Boarding school Miss **ing School,** Van Doren has been fortunate in securing a new **Ranipettai.** head mistress, who has brought to the work ability and enthusiasm. A fairly broad course of study has been drawn up. Besides the three R's, English, Geography, Hygiene, Indian History, Sewing, Drill and Bible have been taught. Three prizes out of a possible four were won in the Uniform Bible examination. Typhoid fever gained an entrance into the school, and many were taken to the Hospital where they all recovered except one, Rajam a caste girl who died in October. Her grandmother, who had accepted Christ at an advanced age, was present at the funeral, and was filled with wonder at this the first Christian burial she had seen. The beauty and simplicity of the services made a profound impression upon the aged woman, who kept exclaiming, "All this is new to me, I have not seen it before." A goodly number of the older girls joined the church at Communion, and their confession was spontaneous and joyful.

Chittoor Board- The Chittoor Girls' Boarding school had an **ing School.** uneventful year, the health of the students having been exceptionally good. There were enrolled 55 pupils a smaller number than in 1906. The examination results were on the whole satisfactory, but the primary department marks the limit of the educational capacities of many. It is noticeable that those who pass the first form have no difficulty in going higher. In the Uniform Bible Examination the girls won six prizes out of a possible eight. Both teachers and pupils take great pride in preparing for this test.

**Telugu Board-
ing School.**

The health of the Madanapalle Girls' Boarding school has also been unusually good. From the difficulty in obtaining and holding properly qualified teachers, Mrs. L. B. Chamberlain has become convinced that the only hope for the future education of our Telugu women lies in this school. Hence the work should be kept up to the highest standard. There is encouragement in the event that one of the girls who was sent to the Free Church Mission College in Madras after passing the Secondary examination, is doing well there despite the fact that all the work is conducted in English in that institution. Three other graduates of our school, now undergoing normal training have also acquitted themselves well.

**Normal Train-
ing School.**

The ablest girls after finishing the regular work of the Boarding schools, usually attend in Chittoor, the Normal Training school, an excellent institution directed by Mrs. Beattie. Fourteen girls have been undergoing training during the past year, 6 in the Primary department, and 8 in the Lower Secondary. The new educational code calls for more and better work. Accordingly the primary students are now required to spend two years in training, a necessity imposed by an enlarged curriculum and higher standard. Two years' training ought to be demanded of the Secondary students also. The results of last years' examination were very creditable, for 8 students out of 9 passed the Lower Secondary examination, and 7 out of 9 passed the primary.

Women's Bible

In this connection should be mentioned the **Class,** work of the Women's Bible class at Palmaner directed by Miss Julia Scudder. Six women studied here during the year. Quality rather than numbers is desired for this class and this year's class has been up to the standard. More interest than usual has been manifested in the Bible study, and the Bible has become a new book to the students. They have been regular and faithful in the work, and passed a very good examination before the Board of Superintendents. Two graduates received certificates of proficiency in

Bible study, one of whom was from the Scotch Mission, and has returned there to labor with her husband.

Summer Training School. Mrs. Wyckoff has for three years conducted a Summer Training Class for Bible women at Vellore, women being sent from the different stations. A course of study in Tamil adapted to help the women in their work is followed, and the school has been found very useful especially for married women, who have not the opportunity to take the larger course at Palmaner. Seven women joined the class during 1907.

NORTH JAPAN MISSION.

ORGANIZED 1859.

MISSIONARIES.—Rev. Jas. H. Ballagh, D. D., *Yokohama*; Rev. E. Rothesay Miller, *Tokyo*; Rev. Eugene S. Booth, *Yokohama*; Rev. D. C. Ruigh, *Morioka*; W. E. Hoffsommer, A. B., *Tokyo*; Miss M. Leila Winn, *Mishima*; Miss A. de F. Thompson, *Yokohama*; Miss Julia Moulton, *Yokohama*; Miss Jennie M. Kuyper, *Yokohama*.

ASSOCIATE MISSIONARIES.—Mrs. Jas. H. Ballagh, Mrs. E. S. Booth, Mrs. E. R. Miller, Mrs. D. C. Ruigh, Mrs. W. E. Hoffsommer.

IN AMERICA.—Prof. and Mrs. M. N. Wyckoff.

REPORT FOR 1907.

Changes. The North Japan Mission has been seriously weakened by the withdrawal from its ranks of the Rev. Dr. and Mrs. Oltmans and the Rev. Frank S. Scudder. The former having resigned, for family reasons, and the latter to take up work under the Hawaiian Mission Board. It is seldom that the North Japan Mission has the felicity to record the arrival of new recruits, and it gives us great pleasure to note the arrival, in September, of Mr. and Mrs. W. E. Hoffsommer, for the Academic Department of the Meiji Gakuin, Tokyo. It is of the utmost importance, in view of the present development of the work in this field, that the Mission should be more frequently encouraged and strengthened by new recruits, and it is confidently expected that the FORWARD MOVEMENT, now so strenuously being pushed among the home churches, will result in this realization.

General Review. “Nothing succeeds like success” except, it might be added, the art or ability to maintain the success once achieved. The Japanese nation succeeded in projecting itself before the eyes of the world, by means of its military campaign in Manchuria, in a way that was surprising to many. Since then she has strenuously sought to apply her depleted energies along the lines of readjustment at home, and expansion abroad. At home she has, up to the present, avoided falling under any wide spread financial crisis, though it is

R.C.A.

S E A | *O F*

J A P | A N

0	C	E	A	N
---	---	---	---	---

P A C I F

thought by some that the inevitable crisis has only been deferred. Her wonderful development in the art of ship-building, both naval and mercantile, has caused her to forge ahead with great strides in commerce, not only, but has made it possible for her ship-builders to place their tenders with a European power for the building of battle-ships, at a lower price than any other ship-builders. This is significant, as indicating the trend of affairs in the Orient.

The policy of Imperial expansion pursued in Korea and Manchuria has naturally been attended with many difficulties, much adverse criticism and some censure. While it is entirely too soon to pass judgment upon that policy, that there is a policy at all, but illustrates the virile life of new Japan and its indomitable courage.

The alleged exclusion of Japanese children from public schools in San Francisco, and the subsequent agitation on the subject of Japanese emigration to the United States and Canada, on the part of the American press, have been discussed by the major portion of the Japanese press, in a temperate and dignified manner, in contrast with the sensational method adopted by a considerable portion of the press in America. So acute did the situation become, at one time, that, in the interests of peace and justice, it seemed to warrant some notice on the part of the missionary body in Japan. The following resolutions were prepared and signed by nearly all the American male missionaries resident in Japan, and forwarded to the State Department, Washington.

"While we as missionaries, have nothing to do with questions of national economics or international politics, yet in matters affecting the mutual good will of nations, we, as messengers of God's universal Fatherhood and man's universal Brotherhood, are peculiarly interested, and, as Americans now residing in Japan, we feel bound to do all that is in our power to remove misunderstandings and suspicions which are tending to interrupt the long standing friendship between this nation and our own.

"Hence, we, the undersigned, wish to bear testimony to the sobriety, sense of international justice, and freedom from aggressive designs exhibited by the great majority of

"the Japanese people and to their faith in the traditional justice and equity of the United States. Moreover, we desire to place on record our profound appreciation of the kind treatment which we have experienced at the hands of both government and people; our belief that the alleged 'belligerent attitude' of the Japanese does not represent the real sentiments of the nation; and our ardent hope that local and spasmodic misunderstandings may not be allowed to affect in the slightest degree the natural and historic friendship of the two neighbors on opposite sides of the Pacific.

"With entire confidence in the wisdom and justice of the Japanese and American governments in dealing with causes of irritation between citizens of the two countries, we earnestly pray that their efforts to maintain peace and good will may be supported by all patriotic citizens and may be crowned with success."

This action was deeply appreciated in high circles. An editorial in the Seoul (Korea) Press, Prince Ito's organ, declared that the step taken by the American missionaries is one "which will be hailed by every lover of peace and good will among nations." Referring to other occasions in the last forty years when they had taken similar steps, it says: "These missionaries did not hesitate to take infinite pains to set the Occidental mind right on these points. For their noble and beneficial interference on these important occasions they have earned our most sincere appreciation and gratitude, and their latest interference on behalf of peace between their country and ours will be thankfully remembered to their everlasting credit."

Religious Conferences.

The year has been unique in the number and character of religious conferences held in the city of Tokyo. Both the Buddhists and Shintoists have had convocations, and a revival of the old ceremony of worshipping at the tablet of Confucius inaugurated.

The meeting of the delegates of the World Student Christian Federation, early in April, in the city of Tokyo, from twenty-five

different nations, to the number of one hundred and sixty, was in the language of Prince Ito the marking "of a new era in the history of the relations between the East and the West." The striking object lesson throughout its session was the unity of the human race in Jesus Christ. One of the most interesting incidents was the receipt of a fraternal greeting from the Japan Buddhist Conference, April 8th, Buddha's birthday.

The evangelistic movement growing out from the conference and carried on by the different delegates needs a passing word.

The recognition which the Conference had received from foreign rulers as well as from prominent men and officials in Japan, together with the enthusiasm of the press and the reports thus carried all over the country, prepared the people everywhere to welcome the lecturers as a Christian body of speakers had never been welcomed before. Governors of provinces, mayors of cities, and chiefs of towns met them in person or received them officially. In one case the governor called together 400 educators to listen to the lectures given. Chambers of Commerce gave them receptions and in several provinces the assembly halls of conservative public schools were opened for the first time as auditoriums for hearing Christian truths. Newspapers printed epitomes of the addresses, in some places giving them in full as a serial running through several numbers after the speakers had left.

Two Results In looking over the reports of some of the results of these meetings we would note that they are of two kinds; one was the effect produced on the Christians themselves. They were made to see, as it had never struck them before, the essential oneness of Christianity. There was also a deep realization on the part of Christians, as well as non-Christians, of the true reality of the spiritual life. One says, "At a time of special danger arising from a tendency towards narrow nationalism within the Japanese Church, this welding of the ties of fellowship with the Christians of all lands had a very salutary effect." Another writes, "One of the most real grounds for thanksgiving is the fact that the attention showered upon the Federation Conference, and the gifts of non-Christian Japanese toward

it, have not turned the heads of the Japanese Christian leaders, nor made them compromise their principles one whit."

In consequence of all this in some places, where churches and workers were estranged, unity has sprung up. There is more study of the Bible, more quickening to prayer and to personal work for others, found all over the land, especially in the student bodies. "The earnestness of the delegates deeply impressed the Japanese Christians with the high unselfishness of Christian young men." A professor, in one of the Normal Colleges, which are centers of conservatism, wrote that there was now a far deeper conviction of the universality of Christianity resulting in a more decided and firmer attitude of some Christians shown in a noble pride in declaring themselves as Christians, where before they might have concealed their identity.

The second kind of effect produced is on Japanese circles outside of the church. Culling from reports received from all parts of the country:

"The Federation Conference produced deep and lasting effects upon the nation. First it exhibited the world character of the influence of Christianity." "The indirect results of the Conference were vast. It set in motion many currents that will spread to the remotest coast." In illustration of this very thing another writes, "A recent tour in the province of Echigo, one of the strongest Buddhist provinces in the Empire, reveals the fact that teachers and students in that province, away back in the interior towns, where no regular work has been done, are desirous to hear the Gospel, and some of them are ready to accept. The influence of the Conference, as the reports of it were published in the leading papers, was felt even in this province."

"The sudden decision of the Buddhists and Shintoists to hold national conferences simultaneously with our Conference, was due to the feeling that they must not be left behind. Christianity is separated into a number of branches, not unlike the sects of Buddhism, but the Federation Conference demonstrated that Christianity alone has the capacity to unite its forces throughout the world in a grand brotherhood. It was demonstrated that in essentials Christian forces are one and indivisible. In the preten-

tious 'History of Religions in Japan,' edited by a noted Buddhist priest, an appendix has been added to the latest edition, giving ten pages to the account of the Federation Conference and the evangelistic movement, while only five are given to the National Conference of Buddhists. This is evidence that the Conference must be reckoned with by all students of Japanese history, however much it may go against their prejudices to do so."

Another prominent writer says, "The effect upon the non-Christian classes, the merchants and the men of affairs, was very great. The Federation Conference, the evangelistic movement and the visit of General Booth gave them an entirely new appreciation of Christianity. It broke up the hard crust of prejudice. The public were greatly impressed with the oneness of the Christian movement throughout the world, whatever minor divisions may appear at close range. But the results of the Conference have by no means been exhausted. Perhaps they have only begun."

"There is now an unprecedented welcome everywhere for Christian workers and the Christian message. While it is not effusive it is genuine and lasting. Christian speakers are welcome in schools; officials and teachers and men of affairs all listen gladly to conversation about Christianity and there is a demand for good Christian books and magazines, such as has never been known. One evidence of this is the fact that of the Report of the Conference, 1,500 Japanese and 700 English copies have been sold and our organ, the Pioneer, has attained a paid circulation of over 2,000."

New Conditions.

The cold indifference to all religion, which followed the breaking away from old superstitions on the part of the intelligent classes, is giving place to a wide and serious study of religion, with the result that new forms of religion are appearing in many places, and the old religions, especially Confucianism, revived. This ought to be an exceedingly hopeful state of things, and it would be, if it were not for the apparent inability of the Christian workers to co-ordinate. While unions between affiliated branches of the church have been and are being effected, still the body of foreign workers

falls far short of presenting a united front. Then, too, the demand made, on the part of the Japanese churches, that they shall have control of all evangelistic work to be done within their borders, seriously complicates the problem and hinders the effective progress of the work of the Gospel propaganda. Both parties apparently fear denominational effacement. Christ has not become the Alpha and Omega, as He declares He is, and, as He will become to His people, ere the ends of the earth are brought into the Kingdom. Old methods of mission work need to be modified and adapted to the new conditions. New blood, and more of it, is needed if the Church is to render the service to Japan that the conditions demand. The Church should no longer temporize in this matter. The youth of the land have broken away from the old moorings, the old restraints have lost their grip. Thoughtful men non-Christian and Christian alike are becoming alarmed at the situation, and are seeking a solution.

Here the church of the 20th century has the opportunity to eliminate all non-essentials and rally all its forces around the great essentials, which is their heritage from Christ and His apostles, and to reap the mighty harvest, which is ready for the sickle.

**Evangelistic
Work.**

The language of Psalm 56:3, "What time I am afraid I will put my trust in thee," seems more expressive of the state of mind and needs of the workers and the work in this department of our missionary effort than at any other time in the history of the Mission. The divergent counsels in the Church, must be largely responsible for this result. The more is it to be deplored that it occurs at a time when the difficulties in the field itself were never less, nor more hopeful signs of a spirit of inquiry, and readiness to hear the Gospel were ever shown on the part of all classes of the people. Occurring at such a time, the paralysis of what had been hitherto a chief part and joy of our work is exceedingly distressful. But the heroic spirit of the sweet Singer of Israel stayed himself upon the mighty God of Jacob, saying "What time I am afraid, I will put my trust in thee." The report of the state of the Shinshu field showed both lights and shadows, and the needs of

the field for aggressive work. A suitable worker for Iida the most neglected out station has been secured, and a worker for Nagano, we hope, will be also provided, as soon as some other difficulties have been settled.

The Work in Mishima.

Idzu field has been fully cared for by one ordained minister and two evangelists and by Miss M. Leila Winn and the missionary in charge since July 1st. Prior to this, the field has been visited by the Rev. E. R. Miller and Rev. Mr. Inagaki, and a series of meetings held for believers and unbelievers.

The Boshu field has been given up to laborers of the English Church Missionary Society, save the preaching place at Tateyama, or Hojo, which is self-supporting, largely through a pastor who pays most of his own salary, being a military pensioner of the Government.

At Yokohama the organization of the Ota preaching place into a church, a few months past, seems hardly warranted, owing to dissatisfaction of many of the weaker believers, who are excluded on account of non-compliance with assessments made upon them for support of the Dendo Kyoku, or Mission Board of the Japanese Church.

The Wado, Sugito, and Kasukabe preaching places in Saitama Ken, north of the City of Tokyo, maintain Sunday-schools and Sabbath services, at each of their chapels, conducted by the elders, and an occasional visit of the Missionary in charge. A great loss was sustained in the death of Mr. Yohei Kobayashi, an elder and a licentiate, who was an orthodox and valuable preacher. Other elders of trained habits take charge of the service.

Mr. Miller made an evangelistic tour accompanied by Mr. Inagaki from the 18th to the 28th of June. They went all over the Idzu Field, spending more time in the town of Mishima, but visiting Gotemba, Koyama, Kashiwakubo and Hachima.

As is usual on these country tours the people always make excuse that it is the time to tend the silk-worms, or plant the crops etc., but one always finds that those who want to come to the

meetings, come no matter what is going on, and those who do not want to come, make these matters an excuse.

It is a generally admitted fact that the people of this Northern district are the most conservative and unprogressive people in all Japan. It is also true that the indication of a forward and upward movement along all lines are not wanting. This is especially true in reference to the religious life of the people.

Our Northern Field. The special piece of evangelistic work carried on in our Northern Field during the year was that in connection with two of the bands sent out under the auspices of World's Student Christian Federation Conference.

Mr. A. Davies and Mr. Garfield Williams, with Mr. Tajima, pastor of the Daimachi Church, as interpreter, went to Aomori and Hirosaki and then into the Hokkaido, visiting Hakodate, Otaru and Sapporo. Rev. E. Rothesay Miller accompanied these gentlemen and was with them till they sailed for Hakodate when he returned to Morioka so as to be there for a few days before the other band came to that city.

In Aomori there were letters begging that some one might come to Akita, so Mr. Williams went there with Mr. Tajima directly from Aomori, while Mr. Davis and Mr. Miller stopped at Hirosaki.

In Aomori there were two cases of special interest. One was that of a young student who was very much touched by an illustration used by Mr. Williams in one of his talks. He saw himself as having for a long time disregarded the love of his Heavenly Father. He came to the hotel for further conversation, and after prayer and instruction professed himself as having found peace in trusting the Savior. He has since attended the church services and been baptized. The other case was that of an old Christian doctor from a town some forty miles away, who having attended the services was so convinced of their spiritual benefit to himself, that he went back and sent his son to the meetings in Hirosaki, sixty miles from his home.

In Hirosaki there were some one hundred and fifty in all who

gave in their names as either asking baptism or willing to seek further for the truth; among whom were quite a number of soldiers from the barracks. Of course some, if not many, of these people had already become interested in Christianity, but were by these meetings led to decide for themselves.

In Akita two good meetings were held, mostly, for students, and then Mr. Williams and Mr. Tajima came back to Hirosaki and remained there over Sunday while Mr. Davies went over to Hakodate to spend the Sabbath and Mr. Miller returned with him as far as Aomori. While in Hirosaki Mr. Williams had a good meeting for the soldiers of the garrison, and there was also an enthusiastic meeting on Saturday afternoon when the two middle schools for boys came together and listened attentively to talks on student life in England, giving afterwards examples of fencing and jujutsu.

After spending the Sunday in Aomori Mr. Miller went on Monday with our evangelist, Mr. Hayakawa, to Noheji, a town where we have had work for some years; and on Tuesday two days later he returned to Morioka, where Mr. Inagaki, the former pastor of the Kaigan Church in Yokohama, had preceded him, expecting to hold meetings both before and after the visit of the delegation. At first it had been thought to hold the meetings in our own church, but on consultation it seemed best to hold union services at the different places of worship, for two days before and three days after the visit of the delegation. Union prayer meetings had been held ever since February and these were changed to daily ones at six in the morning to accommodate the students. There was another at nine o'clock for the workers, missionaries and evangelists.

Mr. Billings of McGill University, Canada, of the regular delegates was able to go to Morioka. He was accompanied from Sendai by Mr. Davidson, and by Mr. Nakamura as interpreter, who also spoke on his own account.

On the 20th and 21st of April, Saturday and Sunday nights, big meetings were held in a very large hall in town, fitted with Japanese mats, but the first night owing to the rain there was not a large audience. Saturday afternoon Mr. Billings spoke be-

fore the Higher School for girls. On Sunday afternoon there was a talk for young men in the big hall, while at the Baptist Church there was a meeting for women at which Mr. Inagaki and Mr. Miller spoke. On Sunday morning there was a union service for all the Christians in our church as being the largest church building in town. At this meeting Mr. Inagaki preached.

Request to Within the last few months no less than three
Open New requests have come to the missionary in charge
Work. to open work in important places where no work of any kind is now done. The request from Miyako, a large town on the seacoast directly East from Morioka, is remarkable. In this city there is a group of some twenty or more inquirers who are urgently asking that some one be sent to teach them. Thus far we have not been in a position to accede to their request. All that we have been able to do is to send them some tracts and other Christian literature. A few days ago a letter, written in good English came from a young man working in the coal mines not far from Morioka, in which he told something of his own life and emphasized moreover the need for "strong Christian men."

The demand for Bibles and Hymn books by people, apart from the church members, and those who are generally known as enquirers, is an indication of the onward progress of the kingdom which is not to be overlooked. It is indeed a very significant and encouraging sign for which we ought to thank God most devoutly. It should also drive us to our knees in earnest prayer and supplication that God's Word, read by the dim light of a poor lamp in some humble cottage though it be, may not return unto Him void, but that it may accomplish that whereunto He sends it. The opportunities for persistent aggressive work are as great in the North as in any part of Japan. Who would say that it is less important?

Though the needs of the people are unvarying,
New Ventures. the methods of making them acquainted with those needs may not only vary, but at times may even seem to be but remotely connected with the one great need

of all people in all ages—the need of salvation through Jesus Christ. The Mission last year gave permission to Mr. Ruigh to give two or three hours of his time each week to teach English in the Government Middle School in Morioka. This arrangement has two advantages. The first is that it places the missionary in a position to get in touch with many of the students and teachers in this school. A number of these have been regular attendants on the Bible classes. Besides this it secures for him a certain amount of goodwill which might otherwise be difficult to get. The second advantage is that it gives the missionary a little income to devote to work for which the Mission has no appropriation. Part of this income, for example, has been devoted to paying a proportionate share of the rent for a Y. M. C. A. boarding house. This boarding house was opened under the joint auspices of the local Y. M. C. A., the Baptist missionary and Mr. Ruigh. The idea is to give a comfortable home with Christian influences and surroundings to students and other young men who have no homes of their own in the city. It is furthermore the idea of the promoters that it shall be a center of Christian work and influence for the students in the various higher grade schools. The “home” has already become the headquarters of the local Y. M. C. A. and in other ways it promises well to answer the purposes which the promoters have in mind. It has been started on a small scale but it is hoped that in the course of time it will be enlarged and made self-supporting.

Union Kindergarten. Late in the Autumn of the year we joined hands and forces with the Baptist Missionary in opening a Union Kindergarten. This is another point of contact with the non-Christians. What the ultimate result of these ventures will be in the net gain of church members we do not know. We do know that they are a means to an end and that past experience in other places proves that to a greater or lesser degree they have met with success, the seal of Divine approval in all work that is genuinely done in His Name.

Stations and Out-stations. During the year under review all the places, with the exception of Noheji, occupied by our Mission in the North have been visited several times by Mr. Ruigh. Though he has not yet been able to do much direct evangelistic work, such as preaching, etc., yet he is happy to report that he has made a beginning. The visits to the stations have mostly been for the purpose of consultation with the workers, to encourage them, to pray with them, and to help them in such ways as was possible.

Aomori. This station is under the care of the Rev. Mr. Hayakawa. Aomori is a particularly difficult field and Mr. Hayakawa has had to contend with more than an ordinary amount of trouble. At the beginning of his ministry an unfortunate quarrel amongst the older members of the church resulted in the withdrawal of three or four families. Furthermore, the population of Aomori is a shifting one, and in the course of the year quite a few of the members of the church also "shifted" and went elsewhere. The pastor is, however, slowly gathering about him a new nucleus and as some of the older members are beginning to come back conditions are more hopeful. Ten new members have been baptized and added to the church on confession of faith.

Hirosaki. This important place is supplied with preaching services once a week by the Aomori pastor. The work here was begun at the earnest solicitation of Col. Kaneko, an officer in the Army Division stationed at Hirosaki. In the beginning only soldiers came to the meetings. Now, however, quite as many civilians as soldiers attend. A few of the members of the Aomori congregation live here and have been gathered by Mr. Hayakawa. These, together with a small group of engineers, form the beginnings of what we hope will ere long develop into a good substantial church.

This place is also supplied from Aomori. During the summer one of the students from the **Noheji.** Theological Seminary labored here very acceptably. We need here, as in so many other places, a resident evangelist. If work could be carried on here regularly it is likely that a nice body of believers could be gathered together.

This place was supplied during the summer **Fukuoka.** by a theological student. He also made regular visits to the neighboring towns of Ichinohe and Sannohe. All three places could be worked with profit by one evangelist. As the matter now stands Ichinohe and Sannohe are entirely neglected, while Fukuoka has to be satisfied with an occasional visit from the pastor of the Morioka church or from Mr. Ruigh. Such sporadic work, though better than nothing at all, is not calculated to foster any substantial growth. Three young men were baptized here and are connected with the Morioka church.

Inasmuch as we have a missionary resident at **Morioka.** Morioka it may be said that this city is the center of our work in the North. Morioka is also the educational center of Northern Japan. The church is at present under the care of Mr. Senoue who came to us in April. Mr. Senoue is a graduate of the Presbyterian Seminary in California and has also had a Post Graduate course of two years at Princeton Theological Seminary. He is a man, therefore, who is more fully equipped than the average evangelist. In October he was married to Miss Yamaka, who up to that time had been employed by the Mission, as a Bible-woman. Thus the Church is fortunate in possessing not only a pastor but a pastor's wife as well.

The church has experienced more than the ordinary ups and downs during the year, but, on the whole, there has been progress. A series of articles in one of the city newspapers threatened for a while to break up the church, or at least to widen the breach which existed between the older members of the church and the

younger element. The parties, however, were brought together and after each had given vent to his opinions and grievances, the storm seems to have blown over. All are now working unitedly and the prospects for real growth are more hopeful than has heretofore been the case. A revision has been made of the membership roll and several names were for various causes removed. The church now numbers fifty-six bona fide members. A large percentage of these are young men and women who have no permanent residence in the city; such as teachers, students, railway and telegraph employees, etc. Financially the church is, therefore, very weak. Twenty-one new members were added during the year on confession of faith.

The most encouraging feature of the work in Morioka is the large and flourishing Sunday school. This work has been prosecuted with great vigor and enthusiasm by the pastor and an able, willing corps of teachers. The attendance has been large and unusually well sustained throughout the whole year. A special feature is the kindergarten department taught by the pastor's wife. It is very interesting work and full of promise. The thoughts of goodness and holiness sown in these little hearts will surely influence their lives as they grow up.

The English Bible classes have been carried on much in the same way as last year. The attendance has somewhat decreased but on the whole the work has been fairly successful and satisfactory.

Both the Aomori and Morioka churches lost considerable strength by the removal of members and adherents to other parts of the country. At Ichinoseki the contrary has been the case. Several strong additions have come to the church from other places. As a result the people are very much encouraged and face the future with a considerable degree of hope and assurance. The evangelist, Mr. Sato, has continued to labor faithfully and with a certain measure of success. During a part of the summer he had the help of a Theological student. In many respects the work in Ichinoseki has been more successful than at any of the other stations. Five

new members were received on confession of faith. The accession of members to the churches under the mission care in the northern field totals 39.

WOMAN'S WORK.

Mishima. The Mishima church has suffered by the removal of believers to other localities. Seven have been added by baptism to the church roll. Among these were two teachers who are proving the greatest help to us in Sunday school work, for they have brought with them the training and methods of teaching learned at their Normal schools. There is a Girls' High School here with some 280 pupils attending. A number come to our preaching-place on Sundays, and had we a church building, I feel sure many more would attend. At Numadzu, three miles off, there is another such school with an equal number of pupils. Every where the government is establishing excellent schools, but with overcrowded dormitories, and it would seem that the thing most needed now is the establishing of Christian boarding houses.

Sometimes we wish our preaching-place was elastic, and could stretch to accommodate more Sunday-school pupils. Our Sunday-school children have added 20 yen toward the church building fund slowly growing in the bank.

Besides the church Sunday-school, we have six neighborhood schools, where some 300 children get a weekly Scripture lesson. Many way-side passersby stop in from time to time to hear the Truth. One of these said to us recently, "I live nine miles from here in a lonely little village. Three years ago some one gave my brother a Christian tract which I read. That was all I knew about the Christian religion until to-day. I supposed it was a Western religion, but after hearing you to-day I learn that Jesus Christ is the Savior of the whole world."

Miss Winn has access to two hospitals in Mishima. Twice lately she has been gratified by having patients say "I am so glad you have come. The hours were so long and I was so weary. The papers you give us are such a comfort." One of the young

men from her evening class was baptized, but was enrolled as a conscript for the army. He left promising to witness for Christ in the barracks at Shizuoka.

Another young man has recently made the great decision, also, a young woman from her cooking class has almost decided.

Since coming here we have had magic lantern meetings in 43 of the villages around Mishima; and in some of these villages these were the first Christian meetings ever held there.

This being a great silk growing district, there are a number of silk reeling factories in Mishima. Through the kind permission of Mr. Kawashima, the owner of the largest factory here, we are allowed to hold a weekly meeting in the dining room of his factory. We go on Sundays at the noon hour, and he gives us 20 minutes to talk to the women. We always have an audience of from 50 to 70 women. It is a pleasure to see their tired, weary faces light up when we come, and we talk right up to the whistle-blowing which summons them to their machines again.

One is often surprised at the confidence and trust which the people are beginning to place in the missionary. Some time ago a prominent man from Shimo-Gano called. He stated that he was a Buddhist believer, and knew very little about Christianity, but "knew that Missionaries could be relied upon." He was in great distress about a young son in Mexico, and he had come to ask if Miss Winn did not know some missionary in Mexico who would be willing to find the boy's whereabouts, and put him in communication with his son. She dispatched a letter to a friend in Mexico, and told the facts of the story to Dr. Ballagh. He very kindly sent a letter to his daughter, Mrs. Harrall in City of Mexico, and we trust in due time to find the lost son and bring joy to the father's heart. As a return for this attention, he invited Miss Winn to his home, and he and wife proved excellent host and hostess, showing her every kindness that hospitality could offer. He allowed her to use the whole of his down-stairs for a lantern meeting; and so in the home of this prominent Buddhist, over 200 of the villagers heard the Gospel for the first time.

At the request of the Southern Presbyterian Mission, Miss Winn visits Shizuoka sometimes to hold meetings for the women.

She also made frequent visits to Gotemba, Kashiwakubo, and Koyama.

**Mrs. Ruigh's
Report.**

The year's work in Morioka received a decided check in April when our Bible Woman, Miss Sato, resigned to take a position as a teacher in one of the Government Schools located at Sendai. We were very sorry to lose her at this time as her influence in our church was very decided and spiritual. Her Bible classes for the school girls and the smaller children were always largely attended and as she was also a good personal worker she did much to help the young girls of Morioka on the onward and upward way, in the building up of sweet, Christian characters. Though in a sense, her services are lost to the Mission yet in a broader sense they are not lost. Most glowing reports have come to us from Sendai of her good work there, of her spirituality, of her loyalty to the church, and of the decidedly high grade of her mental attainments.

The Mission and especially Ferris Seminary may well be proud of this graduate carrying the leaven of a spiritual religion and of Christian character into a high grade Government school.

The two new Bible Women, one a graduate of Ferris Seminary, the other a trained kindergarten teacher from the Methodist Girls' School at Hakodate, have been working together till after the summer when the latter was married to the pastor of our church here. Before the summer arrangements had been made with the Baptist missionaries here to start a union Christian kindergarten. Our Bible Woman, now Mrs. Senoue, is the Japanese Principal of the Kindergarten while Mrs. Topping, the wife of the Baptist Missionary, has the general care and supervision of this work. The work was begun in the early part of November with an attendance of over thirty children from among the better class homes in the city. The mothers, grandmothers, and nurses were all in attendance at the opening and gave an excellent illustration of at least one of the advantages of the Kindergarten in evangelistic work; namely, that it furnishes a point of contact between Christianity and a class of people otherwise difficult to

reach. For a week there was no direct Christian teaching but, after a canvass of the parents was made, Bible stories have become a regular feature of the morning's work.

The most important item to record in the year's work for the women and girls of Morioka, not only in our own church, but in the Baptist and Methodist churches as well is the great spiritual uplift that has come into the lives of those who have heard and listened to the exquisitely simple, self-controlled and yet soul gripping words of Miss Kawashima, a young evangelist woman from Tokyo. In her work here she has proven to be an evangelist of rare abilities and by her zeal and spirituality she has done a great service to the cause of Christ in this city. Her work was needed to bring to fruition the seed sowing, the careful planting and nurturing, done in the Bible classes and other meetings for girls. Primarily she came to work in the Baptist church, at the invitation of the resident missionary of that body. The meetings which she held were, however, largely attended by the girls who are connected with the other churches and by many girls who have no church connections or preferences at all. After a series of meetings, held at the home of the Baptist missionary, five out of the eight or ten members of our Girls' Bible class definitely decided to accept Christ as their Savior. Four of these will be baptized and received into the church at the next Communion service. One of them is prevented from making public confession of her faith on account of the opposition of her parents.

Our own young Bible Woman, too, has received a blessing that has quite transformed her. She has passed through the cruel trial of unkind criticism and great discouragements and has come out of them pure gold, with enthusiasm for the work and a deeper insight into other people's needs and difficulties than she could otherwise have had.

Though the work amongst the girls is very encouraging, the work amongst the older women is quite the contrary. It seems almost impossible to reach them. The absence of matrons constitutes a real weakness in the life of the church. During the year only two married women have been baptized and received into the church. We hope and pray that ere long God's Spirit

may also awaken the older women to a deeper interest in spiritual things.

Two "branch" Sunday-schools are carried on in outlying parts of the city by our Bible-Woman and the Pastor's wife, with the aid of two or three faithful teachers from the main school. During the summer the cool, rushing river proved to be an irresistible temptation to many of the boys, but now that the cold weather and snow have come, they are in their places again. The little girls as elsewhere, are the "star" pupils. Many come with babies on their backs, patient, tired little maids of all work, and listen quietly and respectfully. The work in these "branch" schools is not yet graded.

Much could be done to heighten interest and secure better attendance, as well as better results, by the use of simple but attractive helps and apparatus. The work for the children and girls at Hizume has also been kept up, though it has been more or less interrupted. The week-day Sunday-school, held in our house on Wednesdays, has been discontinued since the summer and has been amalgamated with the regular Sunday-school as it was found that most of the pupils were also attendants of this or some other Sunday-school.

Mention should also be made of the singing class for girls. Miss Yukawa, our Bible Woman, is a gifted vocalist, and has done a great deal to instil in the girls a love of music. Especial attention has been paid to part singing and it is hoped that before long we will be able to organize a church choir. Good music is much needed in the church services to make them more attractive and more expressive of worship. The element of worship finds as yet but a small place in the ordinary church services.

In March of this year a Y. W. C. A. was organized and has proven to be a great help to the work in all the churches represented in this city. The total membership of the Association is sixty. Twenty-four of these are church members. At the special evangelistic services, recently held, seventeen more have become Christians. Thus out of the total membership of sixty there are forty-one professing Christians. The young women of our church have an active share in the management of the Association and its

activities. Weekly meetings are held and they are distinctly evangelistic in tone and purpose. The organization has proved to be of especial value in reaching girls and women not usually accessible to the church. There are a number of young women who can not, and some who dare not, come to the church who find in the Y. W. C. A. a means of satisfying their spiritual needs.

EDUCATIONAL WORK.

Meiji Gakuin The Academic Department of the Meiji **Academic** Gakuin consists of the Chugakubu (middle **Department.** school) and the Kotobu (Higher Department) of 5 and 3 years, respectively. The year 1907 was a fairly prosperous year, the Chugakubu being full, many applicants to its higher classes having to be refused at the beginning of the school year, last April—several hundred in fact, owing to limited class room accommodations. Each of the 5 years except the 2nd is divided into two divisions.

The work of the year has met with no interruptions, a good spirit prevailing among the students and teachers. A good many of the students were led to profess their faith and to connect themselves with various churches. All classes have regular Bible instruction several times a week. Many too attend other Bible classes, several also teaching in Sunday schools.

Following are some items as they stand at present, January 1908. In the winter term the numbers generally show a slight falling off. The average attendance for the year would run up close to 400. The attendance in January 1908 was 317 in the middle and 20 in the higher department,—337 in all. Of these 71 were communicants and 22 were added to the church during 1907.

Besides these there are many who are not baptized yet, but being members of Christian families will most likely profess faith in due time.

NOTES.

1. As a result of the special meetings for a few evenings 55 Kiudoshu (enquirers) are reported.

2. A special Bible class among the teachers also meets once a week at the house of Dr. Ibuka, the President.

3. A Christian Endeavor or Y. M. C. A. has also regular weekly meetings.

Theological De- The Theological Department of Meiji Gakuin
partment of held its commencement in June. There were
Meiji Gakuin. seven graduates. One of these is now at Au-
burn, N. Y., one at work in Hawaii, and the others are all
located in Japan.

Six new students have entered the Regular and five the Special Course. Five of those entering the Regular Course are graduates of the Higher Course of the Academic Department. There are now twenty students in attendance; and nine pursuing the Higher Course in preparation for the Theological Department.

During the year the students have continued to carry on the preaching-place and Sunday-school at Shi-no-Sashi; and Dr. Ibuka has baptized eight persons as a result of the work done there. The teachers and students also took charge of the evangelistic services held last spring at Uyenno, at the time of the Exposition, for the week allotted to Meiji Gakuin; and that week is spoken of as one of the most fruitful in results.

Through the kindness of Mr. L. H. Severance a Dormitory has been erected which has been named after the donor "Severance Hall." It is well built and attractive in its surroundings.

The students are greatly pleased with it; and are now able to enjoy the benefit of their corporate life as never before. In accordance with the wish of Mr. Severance, the building is occupied only by the theological students and those in the Higher Course of the Academic Department, who are in preparation for the Theological Department. Already the great value of the gift to the institution is manifest.

FERRIS SEMINARY.

Graduates. Two from the Bible Department, seven from the English Normal, eight from the Grammar, thirty-one from the Preparatory, were graduated in April 1907.

Seventy-four new pupils were enrolled. There was an average attendance of two hundred and four, an increase of eight over last year.

The number that have made public confession of faith by uniting with the church, is eleven. In the fact that every one of these is the direct answer to prayer in their behalf by their classmates, we have the earnest of still greater blessings, if we avail ourselves of the power God has put at our disposal in "earnest effectual prayer." The total number of Christians in the school is now fifty-six.

Miss Moulton's return to the field in March was an occasion of great joy to teachers and pupils. Her hearty interest in all the work of the school and valuable assistance in the preparations of the graduating exercises, which occurred soon after her arrival, made one wonder how we had been able to do without her so long.

Our Japanese faculty was reenforced for the Bible Department by the accession of Mr. Kimura, for many years associated with our mission in evangelistic work and of considerable experience in teaching.

A new matron was secured, whose capable and tactful discharge of her duties, makes her a valuable acquisition.

With the close of the term in July came the scattering of forces for the summer. Nearly every girl in bidding good-bye gave expression to the happy anticipation, growing ever nearer in realization, of Mr. Booth's return. That happy event was realized two days before the Fall term opened.

The ovation accorded Mr. and Mrs. Booth in the welcome meeting made one feel that the person most to be envied on earth was the missionary returning to his field.

Evangelistic Work.

The evangelistic work of the school has been conducted along the same lines as in previous years, with the addition this year of systematic visitation of the homes of our pupils. This has been a source of deep pleasure and profit while it has been at the same time a revelation of deeper needs, more perplexing problems, greater

opportunities in the work than had ever before presented themselves.

The work of our seven neighborhood Sunday-schools is carried on, under, at times, most adverse circumstances. Imagine for example over fifty children of varying degrees of tidiness and cleanliness huddled together in a small room and ten standing outside, and you have the picture of the condition that calls forth every resource of the teacher.

The religious meetings of the school are conducted under the auspices of the Y. W. C. A. Apart from these regularly appointed prayer meetings, several of the classes voluntarily are holding prayer meetings which have been manifestly blessed.

Another source of spiritual blessing to our girls has been the annual convention held in Tokyo in July, in which our own association has been represented by delegates and several who have attended voluntarily at their own expenses.

We were privileged also to be represented in the World's Student Christian Conference held in Tokyo in April by two delegates.

To hear their enthusiastic reports and the eager earnestness with which one said "how I long to go into evangelistic work," would be the most effective answers as to whether it is worth while to educate Japanese girls.

The Japanese native church derives its benefit from our school in the attendance of the girls at the services and their assistance as teachers in the Sunday-school, and as members of the choir. The young men's Bible class in Miss Kuyper's charge reveals the deep need for Bible instruction in the church.

Union meetings on special occasions with the other mission schools have also contributed to the spiritual upbuilding of our pupils. But the year has not been one of unmixed blessing spiritually. We have experienced the bitterness of seeing one, from whom we might expect better things, give herself up to a life of sin. There has been luke-warmness where we were so desirous of seeing warmhearted devotion; deceit and even theft are the sins that found victims among our girls. Despite, how-

ever, a few individual disappointments the year has been one of great blessing.

From time to time our hearts are saddened because of those who are obliged to leave for their health's sake. Two have gone to their Heavenly home and another is fighting the battle with what is feared, to be consumption. She was the brightest pupil in Miss Moulton's Bible class, a deeply spiritual girl, who greatly impressed her class-mates by the wonderful change in her whole bearing and behaviour since Christ entered into her life. One could not help being struck with the marked attention she invariably gave to the Bible lesson. In speaking of personal experience, her glistening eyes and intense, earnest tones showed unmistakably her strong triumphant faith in her Saviour. When told that her life might not be long, she said she had hoped to do more work for Christ, but was happy to go whenever He called her.

A few days ago it was our sad duty to attend the funeral of one of our former pupils, a lovely girl of fourteen. Her father, one of the richest men in Yokohama, is a Swiss, her mother a Japanese.

Both she and her elder brother were stricken with typhoid fever and both succumbed after a short illness.

Just a word or two about our Christmas entertainment. The chapel was beautiful with bamboo trees, evergreens and red berries; the walls spangled with stars of various sizes and colors. We were favored with an address from the new pastor of the Union Church, the Rev. Mr. Good, who declared it was by far the most interesting service he had ever attended.

The sweet singing of the carols by the girls astonished and delighted him, as he had always understood the Japanese were terribly lacking in music. How ministers could choose to stay in the home land when there was such a grand field for work here he could not understand!

Our old custom of presenting each pupil with a Christmas gift was delightful, but had to be abandoned on account of our large numbers.

But the best time of all for the little girls, and possibly for

some of the big ones, came when the guests had departed and the room was cleared for games. Such merry, infectious laughter, such cries of delight, made one wish that the happy Christmas time might come to us oftener than once a year.

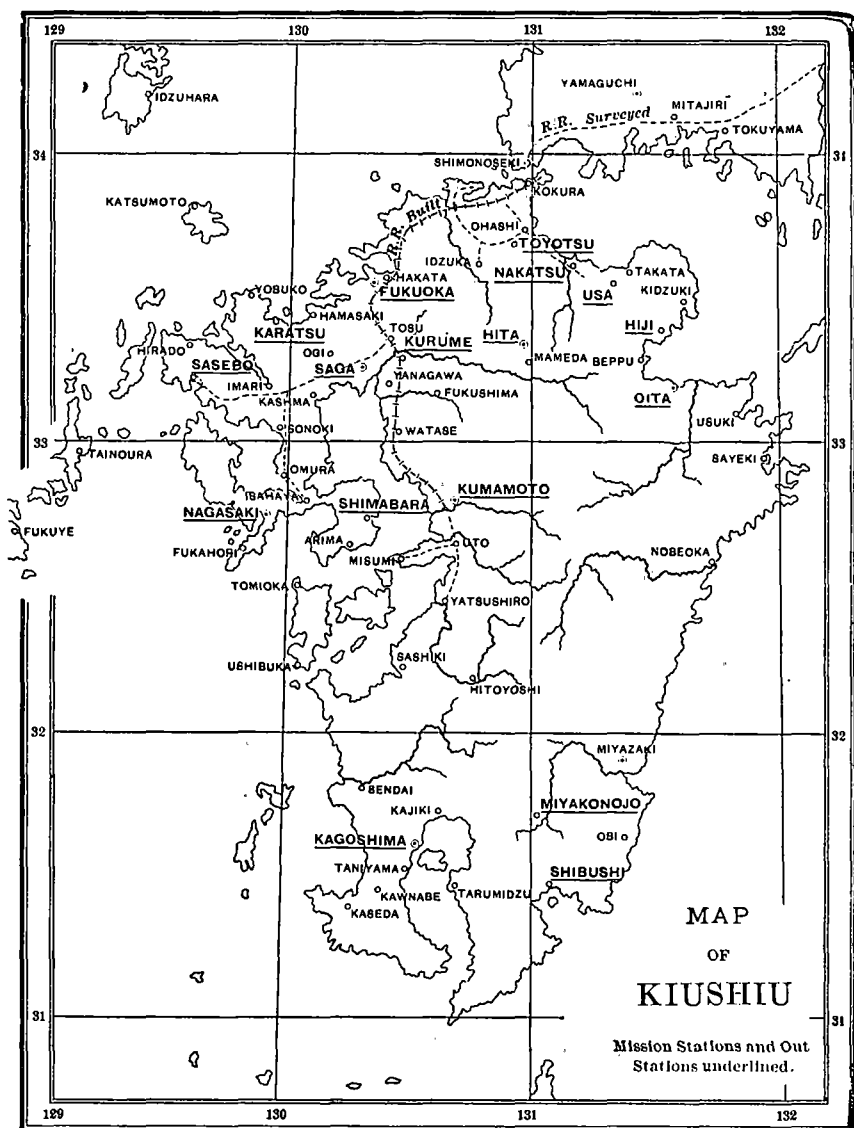
Pray for us that the spirit of the Christ-child may ever be ours, and that we may continually receive the blessing of the Lord which maketh rich and addeth no sorrow.

In concluding our report it seems important

Conclusion. That attention should be called to the fact that innumerable doors of opportunity are now standing wide open, bidding Christian workers to step in and gather the harvest which the Lord has provided.

It is a glorious privilege to record, with profound gratitude to Almighty God, that the past year has been one of ingathering. It is estimated that above five thousand were added to the church of Christ alone in 1907. An increase of twenty-five per cent. Oh! to be able to have a larger share in this work!

We believe that the Church at home can put us in the way of having a larger share in it—if it will, therefore, we take courage and still hope. Do fill up our ranks! Send us more workers!



THE SOUTH JAPAN MISSION.

*Established 1859.**Separately organized 1889.*

Field.—The island of Kyu Shu. Area, 15,552 sq. miles. Population, 6,000,000.

Missionaries.—Revs. A. Pieters, *Nagasaki*; H. V. S. Peeke, *Saga*; G. Hondelink, *Kagoshima*; Willis G. Hoekje, *Saga*; Mr. A. Walvoord, *Nagasaki*; Misses S. M. Couch, *on furlough*; Harriet M. Lansing, *Kagoshima*; G. M. Thomasma, *Nagasaki*; J. A. Pieters, *Nagasaki*; *Associate Missionaries*, Mrs. A. Pieters, Mrs. H. V. S. Peeke, Mrs. G. Hondelink, Mrs. A. Walvoord.

REPORT FOR 1907.

The past year has been a blessed one in numerous ways. Our force has been increased by the permanent appointment of Mr. and Mrs. A. Walvoord, of Miss Jennie A. Pieters, and by the arrival of the Rev. Willis G. Hoekje. Were it possible to retain what we have, and add two more single ladies and one family, we would deem our work to be drawing nigh unto symmetry. But we regret to say, that due to Mrs. Hondelink's ill health, it seems likely that the Rev. and Mrs. Hondelink will be obliged to cease from their labors in Japan and return to America. The past year has been one of unbounded opportunities. Not only has seed been sown, but sheaves have also been garnered, as the following report will indicate.

EVANGELISTIC WORK.

KAGOSHIMA STATION.

Kagoshima The Kagoshima field presents brighter and
City and richer prospects for missionary effort than it has
Church. ever done in the past. At the beginning of 1907, the Kagoshima church was still under the care of the mission, but from March on, it received the support needed from the Board of Missions of the native church; whilst from November on, it has been running independently, and has been paying all its own expenses. The city of Kagoshima in particular presents

such splendid opportunities that one cannot but feel, how great a pity it is that there should not be more laborers to gather in the harvest.

The city of Miyakonojo also offers excellent opportunities, and with the recent establishment of barracks there and the growth of the city which will result therefrom, opportunities for work will be multiplied.

The work in this city is in a flourishing condition. At the beginning of the year seven adults were baptized, and received into the church. During the larger part of 1906, the present pastor was absent for study at Tokyo. He may not have become a more popular preacher, but he has surely assimilated new ideas of church work. The Sunday-school has especially profited, and is in an excellent condition. The people at Miyakonojo have for a long time felt the need of a suitable place for worship. The church applied to the Mission for assistance in erecting a church building. This has been approved by the Board, and it is expected that within the next year a suitable building will be erected.

Work in the villages of Shibushi, Kanoya and Tarumizu, is practically no different from what it was in the beginning of 1907. The Gospel has been preached in these places, but without any visible results.

Kawanabe District. The section to the southwest of Kagoshima is called the Kawanabe district. In this district there are four places where the Gospel has been preached regularly. In the village of Kawanabe an evangelist is stationed. He preaches twice every Sunday, conducts a Sunday-school and teaches a class of inquirers. However, the work in Kawanabe is anything but flourishing. Disagreement among the believers has almost destroyed the work. The attendance at the regular services has dwindled, and the enrollment of the Sunday-school has decreased considerably. The conditions are not hopeless, but they call loudly for faithful work and earnest prayer.

Once or twice a month the evangelist located at Kawanabe

tramps over the mountains, and goes to Kaseda to teach the Bible to a class of inquirers. Up to the middle of July the missionary in charge of the Kagoshima station paid three visits to Kaseda, and each time held services in a large hall. The attendance numbered more than seventy and among them were many students. Tabuse is a smaller village than Kaseda, and also a less encouraging one, but usually, an audience of some twenty people came out to greet the missionary. Two or three are receiving regular instruction in the Bible, and are a sure promise of a harvest in this place.

Makurazaki is the last of the four places of this district. The village is a dirty one, and the people are ignorant, superstitious, immoral, filled with those inimical feelings toward Christianity which characterized the Japanese of forty years ago. The only inquirer has gone to America, but a fairly good-sized audience is always met with.

SAGA STATION.

Oita Ken. This is a triangular bit of country, one angle of which is up in the mountains, and the opposite side a long strip of seacoast. Our work is in a few of the towns and villages scattered along the coast. Years ago we had an evangelist in *Nakatsu*, the first town from the north. We were then obliged to abandon it, but last July, Mr. Yoshitake, formerly connected with Steele Academy, returned from a year of study at Tokyo and reopened the work. There are Methodists and Catholics in the city, but yet there is a wide field for us, and now, with a resident evangelist and a well-located preaching place, we hope to do good work.

The next outstation is a country district called *Usa*. Here Mr. Kawasaki lives. He has spent himself unstintedly in this district for a dozen years. It is the only country work of this kind that we have. For years, it has seemed as though there was not the slightest change. This year it has been different. The welcome accorded to the preacher has been warmer. Here

and there people have been glad to hear the Bible expounded. People returning from the city have shown their colors. There has not been a baptism for a number of years, yet the work is distinctly promising.

The next town is *Hiji*. Years ago we had an evangelist there, but it is now visited weekly from Oita. Three Christian ladies come together for worship on Sunday. Two elderly men are preparing for baptism. A convenient place for meeting has been rented. Here too, prospects are better than for some time past.

The Ken capital lies a few miles further out.

Oita. Here a foreign missionary ought to reside. Mr.

Sato does all he can, but there is no special growth. The Sunday-school in which two young men help, is well sustained, but this work can not be put on a satisfactory basis until considerable money is expended on a church building.

The next city, reached by steamer, is *Usuki*. It is a fine town, and we are the only workers there. A good evangelist would surely be able to make a strong impression. Unfortunately, the evangelist in charge is a man of little force, and consequently the work languishes.

The last city along the seaside of this triangle is *Saeki*. The company of Christians is small but sturdy, being made up of young people, mostly school teachers. The Usuki evangelist visits Saeki once a month, but his visits do not add greatly to the success of the work. The young people maintain a Sunday evening service, and are branching out into Sunday-school work. The missionary in charge made three visits to this ken, spending about a month on each trip. The trip during the autumn gave opportunity to address 28 meetings. The audiences varied from 5 to 200.

The four outstations within two hours by rail

Saga. from Saga and Saga itself, make a large field for

one man. Saga is enjoying the services of a faithful pastor, and three excellent teachers of the Government Academy help him greatly.

The new church building at *Karatsu* was finished in July. It will seat over one hundred and the property is now worth at least \$1,200.00. The conditions of the work were excellent until September when the pastor went to Tokyo to spend a year in study. The man who takes his place is by no means his equal. He is a young man fresh from the seminary, and although he has held things together, the long step forward, which was expected, has not been taken.

The parsonage at *Fukuoka*, which was used as a meeting place until December, was crowded both for services and for Sunday-school in a way that showed the success of the work. The erection of a church was begun in July, and as the building was in the lot immediately in front of the parsonage, the meetings were much interfered with. The church building when completed, will seat 150, and the prayer meeting room, which can be thrown open, will seat 30. This property is now worth \$3,000.00. The church is a united family, and now that the new building is in use, we anticipate a rapid growth.

We have now been working two years in *Kurume*, and are going along about as fast as can be expected in view of the nature of the place and of the evangelist. There have been some baptisms, but we cannot say that much has been done towards laying permanent foundations.

The naval station, had been without a pastor
Sasebo. for nearly a year when Mr. Yajima, a graduate from the Tokyo seminary, went there in July. It was inevitable that, after such a pastorless interval, the Christian company in this naval station should have moved to other parts, leaving almost no one behind. Mr. Yajima took hold with good courage, and the mission seconded his efforts by repairing the church and by helping in local expenses.

SUNDAY-SCHOOLS AND BIBLE CLASSES.

This work is now well organized, and forms a definite part of the evangelistic operations. The Sunday-schools, carried on for the most part by the ladies of the Mission, not only reach the chil-

dren whose minds are free from prejudice and therefore open to the truth, but they also offer a fine opportunity for entering the homes and thus doing personal work. In number and size of Sunday-schools, Kagoshima takes the lead.

Bible classes seem to be one of the best ways of reaching students. During the past year this work has been signally blessed. In one class composed of twenty Normal students, ten became Christians. In another class composed of three students of a Business College, one became a Christian. When we reflect that the student of to-day is the leader of to-morrow, it becomes evident that here lies a golden field of labor, full of rich promise of an abundant harvest.

EDUCATIONAL WORK.

**Sturges
Seminary.** With a single exception teachers and pupils have been exempt from any serious illness, and the school has not been called upon to mourn the death of any of their number. At the opening of the school year the enrollment was ninety. The highest number of boarders was thirty-seven. In March four girls were graduated. Two of these were church members, and the other two were kept from being baptized by family opposition. One of the graduates became Mrs. Hondelink's helper. During the year twelve have united with the church. One of these had been baptized in infancy; one is the sister-in-law of the principal. One comes from a Christian family, but all the others come from non-Christian homes. The total number of baptized Christians in the school is twenty-seven, and of this number twenty-three are boarding pupils. This fact clearly indicates along what lines the school should be developed in order that it may realize the end for which it stands.

The Thursday prayer meetings of the school have been helpful. At one of these meetings Dr. Ida Scudder gave a touching account of the life of the child-widows in India. At another meeting the superintendent of a large orphanage told about his work for some two thousand Japanese orphans.

The Christian Endeavor Society has continued to do good work. During the year thirteen active and twelve associate members have been added. The society has done much for the girls individually and for the school as a whole. A few weeks before Christmas the society purchased and laid down matting in the church. Thus the bond between the society and the church has been strengthened.

The greatest improvement made during the year, was the widening of a walk which the girls used for a promenade. By means of a low fence, the walk has been made safe without in any way obstructing the view of the harbor. Among the new furnishings, the piano should be mentioned first of all. This supplies a long-felt want, and many thanks are due to the friends who generously supplied the necessary funds. More than thirty books have been added to the library. In addition the allowances were sufficient for buying several charts, a microscope and a sewing machine. This has been a year rich in answered prayer, and we look forward to still greater things to come.

Steele Academy. The report of Steele Academy for 1906 contained a statement of the preparations made to secure from the Department of Education a license for the school, as equal in grade to a middle school. The present year is memorable chiefly for the accomplishment of this purpose, so long desired, and so earnestly sought.

The year opened with considerable anxiety on the part of those in immediate charge of its interests. The absolutely necessary enlargement and improvement of the school had increased the expenses to such a degree that unless the receipts from fees should be quite unprecedented, it was certain that the income would fall considerably short of meeting the expenses. Under the circumstances, we took a serious business risk when we announced, in January, that the fees would be raised with the opening of the new school year in April. It seemed to us, however, less an act of business than of faith; for we felt that God, who had led the institution during the past three years in a remarkable way, had brought us to the place where this was

clearly indicated as the next step. We followed, therefore, what seemed the divine leading, and awaited the issue. We were not disappointed.

On March 1st just a month before the opening of the school year, the Official Gazette contained the announcement that Steele Academy had been granted the privilege of postponement of military service. That is, students enrolled in our school would not be called upon for such service until twenty-eight years of age, and would then be able to complete such service in one year, instead of in three years. This permission is always the first form which government recognition for a school assumes. The news was telegraphed from Tokyo to the local press, and this was our first intimation that our hopes were realized.

The effect of this announcement upon the public attitude towards our school was immediate and striking. Perhaps nothing will illustrate this better than the case of a boy who had given us a great deal of trouble and was kept on the roll by special arrangement until the end of the term. His father came at that time to take the lad home, quite satisfied to do so. But when he arrived at Nagasaki he was informed by some one that the government recognition had been granted, and instantly his ideas underwent a change. It was now a matter of importance in his eyes to keep his son in our institution, and he begged that his son should be allowed to remain, promising that he would certainly make the boy behave himself. We have had no trouble with him since, and during the fall term his deportment was 100.

Also very encouraging, as indicating the high place our school is beginning to hold in public estimation, is the fact that the principal of one of the best Middle Schools in Kiushiu, that of Fukuoka, placed his boy under our care.

The announcement of our license came just in time, for it enabled us to advertise ourselves as a licensed school of academy grade, and the result was an unprecedented number of inquiries and applications. On account of the rise in tuition fees, an unusual number of the old students withdrew, but in spite of this fact our enrollment at its highest point was 179, about fifty per cent. higher than usual at this season of the year. Not only that,

but the number has shown less tendency to decrease than in ordinary years. By the rules of the Department of Education, we are forbidden to receive new students except at the opening of each term, and yet there are more than 150 students at the close of the year. This still indicates greater fluctuation than would be the case in America, but it registers a remarkably steady enrollment for us.

The effect of the greater enrollment, coupled with higher fees, was at once to place our finances upon a sound footing. The sum collected from the students rose from less than one hundred yen to two hundred and thirty or forty yen a month. We were thus enabled, without any extra expense to the Board, to carry through our program of improvement in teaching force and school supplies, and even to spare a small amount from the ordinary funds for the building operations.

Improvements in buildings have been paid for almost entirely by the gift of \$1,300.00 from Miss H. K. Steele, mentioned in the previous report. By means of this fund, a new gymnasium, suitable for the military drill required by the government, was erected. The old gymnasium was remodeled into a neat and commodious chapel, and beneath this new chapel three excellent rooms were constructed. The new gymnasium is sixty feet long by thirty feet wide, with tiled roof and cement floor. The new chapel is large enough to seat three hundred persons, and is one of the best halls in the city for church socials and similar gatherings. These buildings were occupied during the spring term, and have greatly increased the capacity of the school, which now has accommodations for 250 students.

A new gate and gatekeeper's lodge were completed in the fall, and an excellent Christian man was secured as gate-keeper. The funds for this undertaking, amounting to about yen 650, were supplied when the Board appropriated for this purpose the taxes refunded to the Mission by the Japanese authorities in accordance with a decision of the Hague court, to which the question of liability was referred. It gives one an odd feeling of the community of interest which binds men together in the modern world to find that the longing of the Czar Nicholas for universal peace has had

as one of its results to put six hundred and fifty yen into the treasury of our little mission school!

Amid all the satisfaction caused by the improvements in buildings and apparatus, it was greatly regretted that we had no commencement exercises, inasmuch as there was no class to graduate. This is the third time in the history of the school that this has occurred, but we believe a new era has dawned and that we may expect hereafter to send out each year a fair number of well prepared young men. The new status of the school warrants this hope, which is confirmed by the steadily increasing enrollment in the higher classes.

The desire of students to remain in the institution until graduation is caused not only by the privilege of postponement of military service. It rests also upon the still more valuable privilege of being able, after graduation, to compete for entrance into the higher schools. This additional privilege was granted to us in August.

It was felt by all that the receipt of these two valuable privileges should be marked by a fitting celebration, and this was happily combined with the first celebration of Founder's Day, held on October 9, 1907. The interest taken in this celebration was very encouraging. Two of the former students traveled a distance of over one hundred miles to join in the festivities of the occasion.

It is intended hereafter to observe Founder's Day annually, as a means of keeping fresh in the minds of all connected with the institution, the circumstances which led to its establishment, as well as the aims and purposes which must always characterize it if it is to remain true to its peculiar mission.

At the beginning of the year, two new men, the one to be school-clerk and the other to be instructor in gymnastics and military drill took the places of two who had retired. Both of these men are great improvements over their predecessors, and their work has been most satisfactory. Very early in the year one of the other teachers resigned, and another was secured, likewise better fitted for his work. At the opening of the spring term the force was increased by the addition of an instructor in chemistry and physics, from a normal training school especially established by

the government to supply teachers of those branches to schools of our grade. Another teacher was likewise added to the force, but not for all his time. Finally, one of the teachers who had seemed quite out of harmony with the aims and principles of the school was asked to leave, and did so at the end of the year. An earnest Christian man has been engaged as his successor. Including this last change, the faculty now consists of twelve instructors, two foreigners and ten Japanese. Ten of these give their entire time to the school. Eight are Christians and seven hold certificates from the Department of Education.

School discipline has presented during the year no problems of special difficulty or importance. Great care has been taken to investigate the character and previous record of applicants, unless coming direct from the primary schools, and a number have in consequence been turned away. In some cases immediate expulsion was necessary. In others, it has been possible to continue the students on trial, and to point out to them from a Christian standpoint the way of repentance and improvement. Not always but in an encouraging number of cases, such discipline and exhortation have resulted in a complete change of life. At the close of the year three young men whose expulsion has more than once been under consideration are either already members of the church or are candidates for baptism.

One of the methods employed with success during the year has been systematic visitation of the students in their homes or boarding places by one of the teachers. The visiting teacher then makes a report in the weekly teachers' meeting. In many cases very profitable relations with the parents or guardians have thus been established, and much has been learned that has enabled us to deal more intelligently and sympathetically with the boys. One of the things of greatest importance was the discovery that not a few of the students, although still young boys, were lodging in boarding houses, where no one had the slightest oversight over them. Each student when he enters is obliged to place himself under the care of a guardian who assumes responsibility for him. But it turned out that in too many cases this was the lodging-house keeper, who was interested only in keeping his lodgers, and paid

no further attention to them. Idleness, evil associations, and a rapid descent into immorality are the natural consequences.

It is to save the young men from these dangers that the school boarding house has been established, but this accommodates only forty, so that three-fourths of the students are obliged to find places elsewhere. This makes the enlargement of our boarding house the next thing of prime importance, and we are praying for such an enlargement in the coming year. There ought to be accommodations for at least one hundred boys on the school premises. That would still leave an equal number to be day pupils.

It is a matter of regret that there has been no marked religious interest in the school during the past year. Voluntary attendance at church services and Sunday-school has left much to be desired. Nevertheless the work of the Y. M. C. A. has been carried forward, and is at the close of the year in a better condition than for some time. The association maintains a daily morning prayer-meeting in the boarding house, and a weekly general meeting. The attendance at the latter averages fifteen to twenty. As a greater number of earnest Christian men are added to the corps of instructors, and more of the boys have been for a considerable period under the influence of the institution, greater and better things are expected. Still the year has been marked by a greater number of conversions than usual, as eight students and one teacher have made public confession of their faith. Three of the students are known to have the ministry in view. Among the religious influences of the school must be counted a singing class in which the boys are acquiring a love for the hymns, and are learning to sing them with considerable zest. Our work is under distinct obligations for this voluntary service.

A considerable amount of new apparatus and furniture has been, of necessity, purchased during the year. If the school is to keep up with the times, it will be necessary from year to year to continue this practice. Even with what has recently been purchased, the supply is meager. At least fifty new desks are needed in the new year. There is no set of modern geographical maps. There is no chapel organ. There is only an apology for a library,

containing only out of date theological books in English, wholly useless for our purpose. The natural history specimens and apparatus need to be very largely extended and improved. For the supply of all these needs we shall continue to pray and to labor. The fixed appropriation from the Board of four thousand yen a year, supplemented by the income from fees, will probably, by the exercise of strict economy, suffice for ordinary expenses, but special assistance must be depended upon for such improvements as we have named.

In conclusion we may say heartily, "The Lord hath done great things for us whereof we are glad." The end of the year 1907 finds Steele Academy in a far better position than ever before. Recognized by the educational authorities, respected by the public, with sound finances, a large body of students, and a complete corps of instructors, it is fairly on its feet and ready to accomplish in ever increasing measure the work for which it was founded and has been maintained. We ask our friends to rejoice with us, and to pray for us, that the course of the school may be like that of the righteous: "Shining more and more unto the perfect day."

CONCLUSION.

The above is our report. We have done the best we could with our present forces. The educational work is well cared for, and our schools are fast improving. But there is a crying need of more men and money in evangelistic work. During the past year, two ordained missionaries and twelve evangelists have been preaching the Gospel. With four missionaries and twenty-four evangelists we could give attention to practically all the available large towns that may reasonably be said to lie at our doors. To press beyond to the artisan and fishing classes, to make headway among the host of farmers, would require doubling even such generous plans as these. This is work which, if we do not do it, will be left undone for a score of years, and yet there are those who direct their thoughts only to what Christianity has accomplished, oblivious of the far greater task lying unaccomplished before us.

Some of the most difficult missionary problems are yet to be solved, chief among them is that of the relation of the Mission to the native church. Some of the hardest and most wearing work lies yet before us, for example, carrying the Gospel to the hamlets where there are no inns. And yet, we cannot say that our work even begins to near completion until the word of Christian prayer is heard in at least some scattered farm houses, and until the school without at least one man of prayer on its staff of teachers, is the exception. Missionary work in Japan is promising and prosperous. God grant that this very promise and prosperity may not be the cause of our overlooking its almost boundless needs.

THE ARABIAN MISSION.

*Organized, 1889.**Incorporated, 1891.**Adopted by R. C. A. 1894.*

Missionaries.—Revs. James Cantine, *Muscat*; S. M. Zwemer, D. D., *on furlough*; H. R. L. Worrall, M. D., *Busrah*; Fred. J. Barny, *Busrah*; Jas. E. Moerdyk, *Bahrein*; John Van Ess, *Busrah*; S. J. Thoms, M. D., *Bahrein*; Arthur K. Bennett, M. D., *Busrah*; C. Stanley G. Mylrea, M. D., *Bahrein*; Mr. Dirk Dykstra, *Busrah*; Miss Fanny Lutton; Mrs. Martha C. Vogel, Miss Minnie Wilterdink, *Bahrein*.

Associate Missionaries.—Mrs. J. Cantine, Mrs. S. M. Zwemer, Mrs. H. R. L. Worrall, Mrs. F. J. Barny, Mrs. S. J. Thoms, Mrs. C. S. G. Mylrea.

Colporteurs.—Salome Anton, Iskander Hanna, Saeed Anberaghassi, Elias Bakkus, Thomas Kass Emsoo, Abdul Kerim Eshoo, Selim Sahda, *Busrah*; Gerges Kass Abd ul Messiah, Yusef Amin, Micha Jibburi, *Bahrein*; Ibrahim Muscov, Abdul Ahd Muscov—Assistant Colporteur, *Muscat*.

Teachers.—Shem'oon Keriakos, Elias Eshoo, Elias Kheddouri.

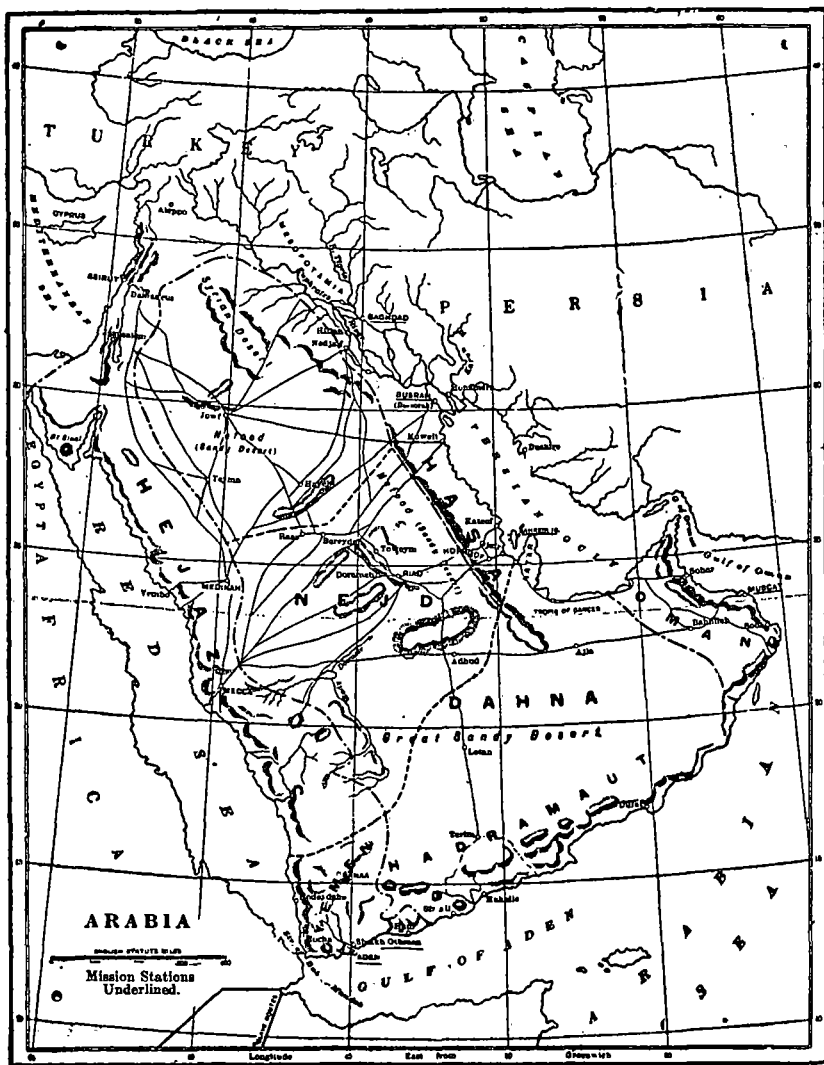
Dispensers.—Selim Bakkos, Abdul Messiah, *Busrah*; Jullus Abdul Messiah, Selim Eshoo, Gibroo Murad, *Bahrein*.

Female Native Helpers.—Nurse Mary Damodar, Naeema Shakourl, Jasmine Seso, Suriya Anton, *Busrah*.

REPORT FOR 1907.

Dr. and Mrs. Mylrea, appointed in 1906, arrived on the field early in the year. The force was further increased by the arrival in the fall of Miss Minnie Wilterdink. It was decreased by the departure of Mr. Moerdyk for America on his overdue furlough, of Mrs. Barny with her children to Kodaikanal, and lastly at the end of the year, of Mr. and Mrs. Cantine, because of Mrs. Cantine's failing health. Besides this severe loss at this juncture, the year had another disappointment in store for us, viz, the failure of Dr. Zwemer to return to his post among us. The long and severe illness of Dr. Mylrea was a strain on us all and we thank God for his recovery. Mr. Moerdyk was kept on the field until June to complete the Bahrein Mission Dwelling.

Looking at the list of missionaries at the head of the report it may seem as though, proportionately, this Mission is better pro-



vided than the other missions of the Church. Numbers may count in the general record of missionary effectiveness, but not in the definite record of work accomplished. Of the eighteen names noted, just one-half forms the roll of those assigned to work. Of the other half six were busy with the language. With all our numbers we have two clergymen for the ensuing year who will have to spread themselves over twelve hundred miles of Arabian littoral.

At our side stands a band of 24 native helpers, **Native Helpers.** men and women. They have not the responsibility of the missionary, but theirs is more the drudgery of the daily round. They are gathered from as far apart as India and Central Turkey and are as varied in character as in origin, but all are one in the purpose and aim of the Mission. They are not in every case as we would have them, but yet we thank God for what they are. Some of our colporteurs, if compared with men of their class would easily take rank among the first in this advance guard of the Christian army. We are fortunate in having a few Bible women who, as a class, are very hard to secure in our field. In general these helpers have suffered little this year in the way of sickness, except Colporteur Ibrahim at Muscat, who in a short while, lost his wife who was a fit help-mate to him and a daughter.

General Conditions. There have been no political changes of any note. But both in the Busrah and Muscat fields there have been more severe dissensions than usual among the tribes so that roads were cut off, meaning the stoppage of touring for months and, for the most part of the year, with some danger. One very encouraging feature has come out amidst these untoward conditions and that is that we are recognized not merely as a neutral party but as missionaries who are seeking to do good and as such both missionaries and helpers were given safe passage where officials and armed bands could not go. Kuwait has remained closed but beside it there are few places in our field where we cannot go. Bahrein again was visited by the plague in very severe form.

It stopped the general work of the Station while it lasted, but the doctor worked overtime. Lack of sufficient workers was our most serious hindrance this year. We could not do the touring called for, especially on the Pirate Coast where the doors are wide open.

Turning from the problems of the force and
The Work. the field to the work itself we can write only in terms of devout and humble thankfulness of the grace of God who showed us so many signs of approval upon our efforts. Statistics show an increase all along the line. There were sold 5,784 copies of Scripture as against 4,960 in 1906, one more tour was made, notwithstanding the heavy odds against touring. The decrease in mileage traveled was compensated for by the nature of the tours—in their length, in the character of the places visited and in the number of new towns reached. The medical work reports 29,412 patients treated against 22,413 of last year.

Of the things that cannot be tabulated we may mention the altered attitude of the people all through the field. We name only two instances. On the Pirate Coast the missionary is now *invited* to come; especially must we give all manner of explanations why a doctor does not come. At Bahrein, where it was all but impossible for the first missionary to even rent a place to stay in, where one of the colporteurs was shot at in his house at night, the Sheikh has *given* a plot half the size of the hospital compound and adjoining it for attentions of the doctor to one of his family. Coming to spiritual results, all the Stations report a number of definite inquirers not to speak of others who are only beginning to seek the light. Way in inland Oman there is one who is known in his own town as "the Gospeller," prophetic of the oases of God's planting—to refresh the weary even as now Oman's fertile wadys cheer the traveler wending his tired way over the waste of stone and sand. At the far north of our field there are also "seekers," and best of all we were permitted to affix God's seal by baptism upon two at Bahrein who had given evidence of a firm purpose to live for Christ. We say it reverently—God is keeping ahead of us—could we but keep up with Him!

EVANGELISTIC WORK.

The regular means of grace have been employed and enjoyed at the three Stations, viz.: Sunday services—Arabic and English, Sunday-schools and mid-week prayer meetings. The sacraments of the Lord's Supper and Baptism were administered. Mr. Cantine writes for *Muscat*: "Our Arabic Sunday services, during the thirty-five Sundays we were at Muscat, were attended by an equal number of Moslems and Christians—an average of seven each. The Sunday-school has not been so well attended as last year, we having only 25 names on the roll." An English service was also conducted during most of the time of Mr. Cantine's residence.

At Bahrein one of the colporteurs is assistant to the minister, is supported in part by the community and has charge of all the Arabic services in the absence of the missionary and shares with him this work otherwise. The English service is conducted regularly—the missionaries always being a good nucleus of an audience. Mr. Barny writes,—“It is a great privilege at this Station to have a church building with a large and airy room to worship in, not specially because of the physical comfort but as having a church home around which our work more or less centers and because it is a concrete expression of our witnessing before Islam. The attendance during my residence has been very good and there have also been Moslems present.”

Mr. Van Ess writes for *Busrah*. “Church services have been held as regularly as possible, the pulpit being occupied by the missionary when in the Station, and otherwise by the native brethren, which latter acquitted themselves remarkably well of the task. The Lord's Supper was administered and two baptisms performed, one, an adult, also received on confession of faith.”

At each of the Stations a Bible class was conducted for the adult members of the communities. The children were also gathered for instruction. At *Bahrein* this was in charge of Miss Lutton who writes: “Not one Sunday was missed throughout the year. The children

came faithfully through the heat. They were very attentive and learned their verses well. They take an active part in the lesson and respond very well, making this a delightful part of my work. They contribute pennies each Sunday, and last year sent Rs. 15 to an infants' home in India. The total attendance of Christian children was 496, and of Moslem, 363.

At Busrah, Mr. Dykstra superintended the Christian children's school. Mrs. Worrall carried on a very interesting Sunday-school work among Moslems at Busrah. She writes: "As we have had opportunity we have held the Sunday-schools at the houses. Sometimes the attendance has been large and sometimes small. The newest one has recently had to be abandoned because the houses there have nearly all been torn down and the people scattered, but we continue to visit those who are left." Another one also had to be given up because of too much opposition. "Our third school has a membership of about 20 regular scholars. Some of the women have seemed to realize what it meant to accept Christ, but they have closed their hearts against Him." All the Stations report a mid-week prayer meeting which, besides serving its purpose of prayer for the work, tends to bring missionaries and workers together.

Except, as noted, Moslems do not attend these services. We do not bring our influence to bear on them by their means. We touch Islam in other ways, and the first of these is:

Social Intercourse.

The ministers especially keep open house at all times and for everybody. By this means we get many an opportunity for heart to heart talks with individuals. This may not be allowed to be "*work*." But let such a dissenter try it. Give him a day—not a mail-day or when a number of very definite things are waiting to be done,—but an ordinary day, when all kinds of callers have followed one another, to all of whom he must be entertaining or sympathetic, polite or instructive, always remembering that through it all he is to be a fisher of men, and he will no doubt call it work. The social side of the Arab's nature is well developed and there is nothing better than to visit or receive visitors. One common

source of visitors is touring. Friends made nearly always look one up in his house and, if hospitality has been accepted, an expectation of a return in kind is not peculiar to the Arab. A valuable asset to the strength of any Station would be a man set aside for this one thing.

This differs from the work among the men, **Zenana Work.** in that Moslem women have no liberty, and have little opportunity to go as they choose. The zenana worker must do the bulk of the visiting. Our ladies tell of this as follows: Mrs. Cantine at *Muscat*. "For the first six months of the year house visiting was faithfully performed. One hundred and seven visits were made apart from medical calls; in most cases opportunity was freely given—even gladly—for Bible reading. At one house regular visits were made twice a week. These women seemed really attracted to the truths of Christianity. One of them was evidently desirous of regular instruction and, we believe, really loves the Christ and prays in His name. We hope sincerely for the sake of all these women of Muscat, that there will be a missionary woman in the house next year.

Mrs. Worrall has had this work in charge at Busrah, and has herself made many visits. She was aided by Miss Scardefield. She writes of her Bible women—"Jasmine has faithfully spoken in the dispensary three days a week as formerly and visited in the houses except when the heat of summer was too great. At that time she assisted Miss Scardefield in the dispensary and taught any children who came. She has gone with many patients to their homes and taught them there. She made 137 visits to houses of which 76 were to new ones, and talked with 284 individuals on personal religion. She has also sold 123 portions of Scripture. To our delight a new Bible woman has been secured after much delay and difficulty.

Miss Lutton writes: "Many of the women **At Bahrein.** are not allowed to go beyond the walls of the house. They never read a book unless it is the Koran, and even that is chiefly left to women readers who are

o

employed to read. When they see the foreigners for the first time they are very reticent and it is not easy to gain their confidence. In one house where many visits have been paid, the visitor was asked to go upstairs to an inner room and visit the bride-elect. For one month this young girl had been excluded from all women visitors, no one had seen her but her own family and a few very intimate friends. It was gratifying to be told: "We allow you to see her because she loves you and you are like a sister, and please read to her." From their standpoint this was the highest honor that could be paid to a friend. The Moslem women are far more willing to have God's word read to them than many nominal Christians; but the sad part of it is they have not the slightest idea of applying it personally. Not very many, about 16, women have visited the Mission house this year. Some of the regular visitors died of the plague. Visits paid, 101; Scripture readings, 22; new houses entered, 24; number of women seen, 309."

BIBLE AND BOOK WORK.

As indicated above, the year has again been a very successful one in this most important branch of our work. A statistical table accompanies this report showing the distribution of the 5,784 copies of Scripture and 1,960 educational books sold, but a few explanations will not be out of place here. Fifty-eight whole Bibles and 162 New Testaments were sold and 5,564 portions, of which the greater part were single Gospels. Arabic is preeminently *the* language of our field, though our colporteurs who know Turkish or Persian find ample opportunity to use them. Ninety-two per cent. were sold to Moslems and the rest are divided between Christians, Jews and Hindus. This work was done by an average of nine men working throughout the year. In the shops 2,330 copies were sold while 3,454 were sold on tours.

An exact estimate of the value of this work cannot be given—we leave that with Him, Whose word it is and Who has ever spoken by it to the hearts of men. Next to the Koran the Bible is the most widely read book. Again and again we meet people

whose knowledge of the Bible is remarkable. Some of the sales are worthy of remark, e. g. a large part of those in the Turkish language are sold to officers and soldiers of the Turkish army. The sale of a Bible often means enmity disarmed. When new territory has been entered there usually has been no difficulty in selling but, in general, sales are by persuasion and stand for a great deal of personal work. "The entrance of thy word giveth light." We long to see this more in personal experience, but its truth is constantly illustrated before our eyes in the nation.

There is nothing new to be said in regard to the sale of educational books. We are fully persuaded of the usefulness of the business. There is a decrease from last year of about 100 in the sales. At Busrah Mr. Van Ess reports a large demand for French and Turkish books which he hopes to supply. At Bahrein an increase in this branch is reported which is encouraging as indicating in a measure the breaking down of prejudice.

Two new shops were opened, one at Nachl in **Book Shops.** Oman and the other in Ashshar, the suburb of Busrah. This accounts partly for the increase of 1,000 copies over last year of sales in the shops, but that increase also means more effective work on the part of the keepers. These shops are our preaching places for ourselves and helpers. Sometimes to an audience of one, at times to a crowded shop, the claims of the inspired Word and of the Living Word are set forth. Controversy is carried on and all comers are welcomed. Hospitality in native fashion is dispensed and conveniences offered and small services rendered whenever it is in the power of the keepers to do so. At Busrah and Nasariyeh the shops were refitted so as to be more inviting. At Amara a new shop is called for. "The old Nasariyeh shop was abandoned and a large and commodious one opposite was rented and well furnished. It is well patronized by influential people including the Mutaserrif as well as by the ordinary class of people. Both Nasariyeh and Amara shops are visited especially by military men—officers of all ranks." The Muscat colporteur was placed for three months in Nachl. The sales were very good, much more than they would have been at

Muscat. "There seeming to be so little opposition, our shop was hired only by the month. By our purchase of a house in that town our position seems to be quite assured. In Muttra we were enabled to hire a more suitable shop than last year and at a lower rate. Opposition to our rental and purchase of property seems to have died out in these places."

We always treat our touring as a department
Touring. of Bible-work and indeed the distribution of Scriptures is largely the aim and the object attained. At the same time, as one heard the detail report of this work one could not refrain from the conclusion that these tours can just as truly be called preaching tours. Whether it be tours by colporteurs or by missionaries along with the sales recorded, or if it have been a medical tour, of patients treated, it is always chronicled how opportunity was found or offered and used of preaching. Sometimes it was to a few, sometimes to a crowd, when the Sons of the Desert crowded around the camp fires and heard for the first time calmly the wonderful story of the meek Nazarene. The tours of principal interest are—two visits to the camp of Muzil Pasha, one of the Sheikhs of the Muntifik tribes, on the Euphrates and Hai, first by Mr. Van Ess and Dr. Bennett, and then by Dr. Bennett and Mr. Dykstra, in which latter they lived right among the Arabs in their encampment with hundreds of the black tents of Kedar about them. These tours opened up a new field. Ali Gharbi, north of Amara, was visited for the first time by missionaries and a cordial reception given them, with an invitation to return. A three weeks' visit was made to the Arabs on the lower Shatt-el-Arab, where work was combined with recreation in a camp and thousands reached. The whole Pirate Coast was gone over by Mr. Van Ess and he was everywhere cordially received with invitations to return and go inland. A long tour in Oman by the colporteur when many new places were visited and a tour by Mr. and Mrs. Cantine and Dr. Bennett, where, each according to his talents, found opportunity to use them. Mr. Van Ess writes of one tour—"A vista of the grand opportunities for opening new country was gained, emphasizing again the need

of a missionary who shall be free for touring." The same remark applies to the whole field.

MEDICAL WORK.

Dr. Worrall writes for Busrah: "Let us
For Men. glance first at the religious side of the work.

On the tenth of November Salome was engaged as evangelist to the dispensary and hospital. He has thus far been very faithful in his efforts. Before his employment the patients have also been faithfully spoken to each clinic morning by various speakers. It seems as if all the different doctrines have been spoken upon this year. Sacrifice, life for life—with which idea these people are very familiar. If one is seeking a favor he does not come directly but sends a mutual friend, thus illustrating Christ as mediator. Christ, as a living prophet—Mohammed as dead, Christ as a sinless one, Mohammed as needing forgiveness. Christ as sinless—we must be sinless if we would enter heaven. Would you keep a servant who refused to obey orders? Would you give him repeated trials? Oh, no, say some of the listeners—then the question: Will He take you if you commit sins which He says you must not do? The miracles of Christ were largely dwelt upon and enjoyed by the listeners. The doctrine of forgiveness of sins, holiness of life, the need of a mediator, and of sacrifice were dwelt on in one aspect or another. No definite results have appeared, although we trust they may be revealed in the great hereafter. Of 12,119 who heard the message, 9,374 were Moslems, 950 Christians, and 567 Jews.

Of the purely medical work, the statistics and tables give an idea, though an imperfect one. Patients have been treated of all degrees of severity—some dying before operation because of great weakness, others with very trivial complaints, and all grades between." Of the 13,397 cases 9,701 were Moslems, 1,825 Christians and 1,871 Jews, and again 8,269 were men and 5,128 women. The total of fees from all sources was Rs. 7,305-10-9.

Dr. Thoms writes: "When we returned from **Bahrein.** annual meeting, after an absence of five weeks, we found the Government Mohammedan doctor had arrived and taken advantage of our hospital's being closed in getting a good start so that the first month after our return we treated only 421 patients. Our attendance then gradually increased until in October it reached 1,901—that month including, too, the most of Ramadhan. I think the Government Hospital hurt us more in fees than any other way, for we treated 3,100 more patients this year than last.

The increasing popularity of the hospital work shows itself not only in the increased attendance, but also in the increase of in-patients and operations over last year, as also in a far greater willingness to remain in the hospital as in-patients than ever before. I have treated extensively in the family of the Sheikh and received a piece of land half the size of the hospital compound as a fee from the Sheikh. This was turned over to the Church for Rs. 500, this sum being turned into the hospital account as a fee.

Dispensary and ward preaching has been carried on faithfully, and many have seemed impressed, and several have expressed their desire to become Christians, but have either been frightened out of their purpose or have left us because they did not receive the worldly gain that they expected. One man continued with us for a while, coming to all our services and receiving regular instruction, and though ignorant gave promise of becoming a faithful follower of Christ, but he also fell by the wayside. We pray that the fire kindled in their hearts may yet burn into a flame that the evil one cannot quench, and that they yet may find the peace of Christ which passeth all understanding.

I scarcely ought to close my report without commenting upon our third epidemic of plague. It was, I think, the most severe, yet there was no feeling manifested against us, in fact we treated a large number of cases in their houses, and a hut was built in the hospital yard for some who came for treatment. It is estimated that 3,000 deaths occurred, the mortality being especially high among the Hindus, though all classes of Moslems were

attacked as well as Jews. The whole Christian community was injected with the Anti-plague serum, and not a single death occurred, though several were attacked."

Bahrein—Miss Lutton reports "The attendance of patients has been about the same as the last year. Mrs. Cantine took charge of this branch for the months of June and July. A few women have stayed to inquire about the doctrine of Jesus Christ, but they have not filled us with hope and joy. Good order is maintained while the message is being delivered and they have had the opportunity of hearing nearly all of the Christian doctrines. Although some of the truths must be very hard for them to listen to, yet not one has raised her voice to contradict. A great many Persians attend and the need of knowing their language has been greatly felt, so that one could at least read the Word of God to them in their own language.

Muscat. "The work among the women was systematically carried on until Mrs. Cantine went to Bahrein late in May. The attendance at the morning dispensary steadily increased until it was closed, when the total medical treatments were 1,072 for the half year. Ninety-eight visits were made to the sick. Following our return from Bahrein came our tour to Nakhil, after which Mrs. Cantine was unable to do any work, so that the record is for six months only.

Busrah. Mrs. Worrall writes: "I had charge of the Woman's Dispensary till May and then handed it over to Miss Scardefield, intending to resume charge in the Fall, but at that time I felt that the work had progressed very favorably under her care and that it might only upset things to have it change hands for a few months, I left things as they were. Throughout the year I have superintended the nursing of hospital cases and looked after the accounts. The aseptic precautions for operations have been carried out with greater carefulness than ever before. The results have fully just-

fied this extreme care, for most of the cases have healed very quickly. Through Miss Scardefield one Moslem woman has openly renounced Islam and accepted Christ. After a Sunday service she shouted out in the presence of all: "Oh! your religion is sweet! I let Islam go and want to be a Christian with you!" She seemed very happy and then went with us to some houses and before all the Moslem women boldly proclaimed Christ. Another woman patient used often to remain after dispensary and talk about our religion, but lately she has not appeared." Women treated 5,128; Moslems 3,493, Christians 856, Jews 770.

SCHOOL WORK.

A new school building called the Peter J. **Muscat.** Zwemer Memorial School was built with funds especially supplied. It was finished by the end of the year and seems well adapted to its purpose. It should be a great help in future years to the educational work of the Station. Mr. Cantine writes: "Our school has had a checkered career. For the first part of the year we were much encouraged. A number of boys came from Muttra and remained with us till we went to Bahrein. Our Hindu boys attended well till summer, when some of the larger ones went to Bombay. On our return from Bahrein the Sultan made approaches to our teacher for his services for his own children. As it would mean much to our general work to have it known that the Sultan had a Mission teacher—a Christian,—for his own boys, his acceptance of the offer was encouraged. We then tried to get another teacher, but did not succeed in this, so the school remained closed for the latter part of the year. Names enrolled, 35; daily attendance, 12.

By Mr. Barny: "The school was in session **Bahrein.** 209 days with an average attendance of 16. It was closed for summer vacation for two and a half months. The total enrollment for the year was 46. The plague reduced the attendance largely. There was also a recurrence of the opposition which was felt in former years, mainly from an

influential Moslem who succeeded in forcing other Moslems to withdraw their children. This died a natural death due to the good effect of the celebration at the close of the school year which opened the eyes of many to the benefits of education. During the last two months the average daily attendance was 24, and the school seems to be progressing with a bright year before it.

At *Busrah* the children of the community have been instructed privately. There were eight scholars. Nothing could be done publicly because of the lack of a school permit. Mr. Barny made strenuous efforts for the first half of the year to get the permit and succeeded so far as to get his application approved by the local authorities. At Constantinople the application was found in order, but the permit was refused on the ground that no Protestant community exists in *Busrah* which has been officially organized and recognized. Another attempt is to be made through the American Consul at Baghdad.

The Girls' Day Conducted by Miss Lutton was carried on on the same lines as previously. The difficulties with this school are great, as the scholars, though only children, are married, some of them having already been divorced and again re-married. The total attendance for the year, 2,706; daily average, 17; number of names enrolled, 30.

PROPERTY.

The purchase and repair of a small house at *Nachl* is a fresh tent-peg in inland Oman. At *Bahrein* the new dwelling is just about ready for occupation. It solves, at least, in a large measure, a hard problem and should prove a boon to the members of that Station. In *Busrah* the problem is complicated by the intricacies of Turkish law and rule. A little progress has been made in discovering available land and in getting at some of those intricacies. Such knowledge will be absolutely necessary and no one but those on the spot know how difficult it is to secure it.

In conclusion we thank the American Bible Society, the British and Foreign Bible Society and the Bible Lands Missions Aid

Society for their liberal grants-in-aid which have enabled us to do much of our work—our Church which furnishes most of the sinews of war, but lastly and over all, God, Blessed forever, who has made us His co-workers in East Arabia.

BOOK SALES—1907.

LANGUAGE.	Bibles.	Testaments.	Portions.	Total Scriptures.	Religious and Educational.	Total Books.
Arabic	34	64	4632	4730	1506	6236
Persian	1	1	370	371	1	372
Turkish	4	13	185	202	70	272
Hebrew	5	58	301	364	.....	364
Armenian	2	3	1	6	.....	6
Gujerati .....	.....	25	25	25	4	29
English	12	12	6	30	301	331
Portuguese .....	.....	4	14	18	.....	18
Syriac .....	.....	3	1	4	.....	4
Hindustani .....	.....	.....	11	11	.....	11
Russian .....	.....	1	.....	1	.....	1
French	1	3	3	7	15	22
Bi-lingual .....	.....	.....	15	15	63	78
Totals.....	58	162	5564	5784	1960	7744

	Scriptures.	Religious and Educational.	Totals.
In Shop	2330	1524	3854
On Road	3454	436	3890
Total Sales	5784	1960	7744
Donated	42	15	57
Total Circulation	5826	1975	7801
Number of Colporteurs			9
Number Days' Work			1835
Tours			11
Miles Travelled			3530
Towns Visited			486

SCRIPTURES.	Number.	Per cent.
Sales to Moslems	5271	91
" Jews	365	6
" Hindus	11	$\frac{3}{4}$
" Christians	137	$2\frac{1}{4}$
Totals	5784	

VALUE OF SALES IN RUPEES.

	Rp. as p.		
Scriptures	468	7	3
Religious and Educational.....	1954	12	3
Rupees.....	2463	3	6

FRED. J. BARNY.

FOREIGN MISSIONS.

GENERAL SUMMARY, 1907-1908.

	China.	India.	North Japan.	South Japan.	Arabia.	Total.
Stations occupied	4	8	4	3	3	22
Out-stations and Preaching Places	50	172	15	27	4	268
Missionaries, men, ordained...	7	10	4	4	6	31
Missionaries, men not ordained	1	2	2	1	4	10
Associate Missionaries, married women	6	11	6	4	6	33
Missionaries, unmarried women	12	9	4	4	4	33
Native ordained ministers.....	13	14	5	5	.....	37
Other native helpers, men.....	71	261	7	7	21	367
Native helpers, women.....	23	113	4	3	3	146
Churches	14	19	.....	9	.....	42
Communicants'	1,700	2,997	441	144	.....	5,282
Received on Confession, 1907..	140	238	60	27	3	468
Boarding Schools, Boys'	2	5	*1	1	.....	9
Scholars	207	281	*337	179	.....	1,004
Boarding Schools, Girls'	5	4	1	1	.....	11
Scholars	256	216	204	90	.....	766
Theological Schools	1	1	*1	.....	.....	3
Students	30	21	*29	.....	.....	80
Sunday Schools .....	.....	182	.....	14	8	204
Scholars .....	.....	6,715	1,942	570	124	9,351
Day Schools	28	163	.....	.....	4	195
Scholars	730	7,394	.....	.....	121	8,245
Hospitals and Dispensaries.....	3	2	.....	.....	3	8
Patients treated	18,899	59,260	.....	.....	29,412	107,571
Native contributions, Silver....	\$10,860	Rs.8,490	Y. 750	.....	Rs. 934	.....
Native contributions, U. S. gold	\$5,430	\$2,830	\$375	.....	\$311	\$8,946

*With the Board of Foreign Missions of the Presbyterian Church, U. S. A.

COMPARATIVE SUMMARY, 1858-1908.

	1858	1868	1878	1888	1898	1908
Stations	6	10	11	11	23	22
Out-stations and Preaching Places	2	18	49	123	241	268
Missionaries, men	8	14	16	28	36	41
Missionaries, married women...	6	12	14	21	31	33
Missionaries, unmarried women	1	.....	7	9	20	33
Native ordained ministers.....	.....	4	6	26	30	37
Other native helpers, men.....	22	76	86	173	211	367
Native helpers, women.....	.....	2	10	47	41	146
Churches	7	13	31	47	47	42
Communicants	297	816	1,563	4,559	5,564	5,282
Boarding Schools, Boys' .....	.....	2	1	7	10	9
Scholars .....	.....	55	40	308	517	1,004
Boarding Schools, Girls' .....	.....	1	3	5	10	11
Scholars .....	.....	46	97	300	456	766
Theological students .....	.....	7	19	32	61	80
Day Schools	6	17	44	106	201	195
Scholars	87	413	1,341	2,612	6,059	8,245
Hospitals and Dispensaries.....	.....	1	1	.....	4	8
Patients treated .....	.....	15,507	9,673	.....	18,046	107,571
Native Contributions .....	.....	\$1,134	\$1,500	\$8,325	\$10,758	\$8,946

TABULAR VIEW OF RECEIPTS.

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF ALBANY.							
Albany, First	1560 35		25	916		201 50	2702 85
Albany, Madison Ave.	1750 66			908	35	82	2775 66
Albany, Third	15			56			56
Albany, Fourth	15			15		3 62	33 62
Albany, Holland	15 70	18		38 50		33 80	106
Albany, Sixth	7 51			32 50			40 01
Bethlehem, First	36 50			127			163 50
Bethlehem, Second	17			95 50		10	122 50
Berne, Second	3 50					17 25	20 75
Clarksville	11						11
Coeymans	55			20 90		24 06	99 96
Jerusalem	11 13			20		87	32
Knox							
New Baltimore	26 83	30		27 33	25	47 13	156 29
New Salem	4 50			26 50	17		48
Onesquethaw	2 62					38	3
Union							
Westerlo	2						2
Classical Union				25 03			25 03
	3519 30	48	25	2308 26	77	420 61	6398 17
CLASSIS OF BERGEN.							
Hackensack, First	346 86	50	11	136 41		75	619 27
Schraalenburgh	74 03	20	10	136 66		26	268 69
English Neighborhood	9 24		5 50	6			20 74
New Durham	200			175	750	20	1146
Trinity	15						15
Hoboken, First							
North Bergen	90	46					136
Hackensack, Second	252 50		12 50	65		15	345
Hoboken, Ger. Evan.	20	52				10	82
Hackensack, Third			2				2
Closter	32 30	10 50		21 14			63 94
Coytesville	9 56			3 75			13 31
Guttenberg			5			3	8
Jersey City, Central Ave.	35	29	40	27			131
Cherry Hill	36 11	11 66	10	17 67			75 34
Secaucus							
Spring Valley, N. J.							
Westwood	105 78	77 44	10 21	129 74	40	5	368 17
Oradell	29 23	36 26		46 69		56 87	169 05
Hasbrouck Heights				17			17
Highwood		4 87	4	12 50			21 37
Rochelle Park	5			12			17
Bogart Memorial				38 60		16 70	54 30
West Hoboken, First	156 41	70	25	11 26	25	10	297 67
	1417 02	406 73	135 21	856 32	815	236 57	3866 85
SOUTH CLASSIS OF BERGEN.							
Bergen	219 56	25	10	184 44		29 79	468 79
Bayonne, First	245 15	42 50	10	30		33	360 65
Wayne Street	25 22			110 82		5 50	141 54
Park				75		10	85
Bayonne, Fifth St.	86 33	40	7 16	60 60		3	197 09
Hudson City, Second	8 15	10		25			43 15
Lafayette	38 25	60	7 50	148 94	15	27 50	297 19

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
SOUTH CLASSIS OF BERGEN. (Continued.)							
Greenville		8 75	8 75	57 50			75
Free				51 70			51 70
Bayonne, Third						5	5
German Evang., First.....	13						13
St. John's	16					4	20
Classical Union				10 15			10 15
	651 66	186 25	43 41	754 15	15	117 79	1768 26
CLASSIS OF DAKOTA.							
Chancellor	38 95				7 71		46 66
Charles Mix	18			35		7	60
Davis, Bethel	27 50	4 07	5				36 57
Delaware	15					3	18
Grand View	47 50			7 25			54 75
Harrison	254 25			103 10		42 01	399 36
Lennox, First	99 75					15	114 75
Lennox, Second	101			10			111
Litchfield	6 37					7 05	13 42
Mapes							
Monroe, S. D.	30		5 10	7 50	6		48 60
North Yakima	29 81	11	10 60	10		15	76 31
Oak Harbor	11 90					8	19 90
Orange City, Am.	203 78	20	25				248 78
Salem	5					5	10
Scotland, Ebenezer							
Sioux Falls	244 20						244 20
Springfield	87 85	32 50		45		26	191 35
Westfield, Hope	156 30	20 41				13 11	189 82
Worthing	12 25					1	13 25
Yankton	5						5
Yorck	6 14						6 14
Classis	20 75						20 75
Wittenbergh, S. D.	5						5
	1426 30	87 98	45 60	217 85	13 71	142 17	1933 61
CLASSIS OF GRAND RIVER.							
Ada	9 50			11			20 50
Atwood	11	16 30		10		10	47 30
Coopersville	29 13	73 08		26 35	51 96	58 46	238 98
Detroit	22 58	20		30		21 64	94 22
Fremont	23 60	3 60		5			32 10
Grand Haven, First	144 94	120	10	142	12	55	483 94
Grand Rapids, Second	147 90	312 91		943 91		147 45	1552 17
Grand Rapids, Third	1501 37		10	45 75		13 50	1570 62
Grand Rapids, Fourth	51 20	90		67 75	100	105 50	414 45
Grand Rapids, Fifth	190 17	450	45	120		156 40	961 57
Grand Rapids, Sixth	15 09	10				10	35 09
Grand Rapids, Seventh	79 30	41 25		15		31 75	167 30
Grand Rapids, Eighth	6 10	48 30	3 40	12		35 25	105 05
Grand Rapids, Ninth	14	42 90		15		10	81 90
Grandville	38 78	24 50		30		12 74	106 02
Kalamazoo, First	80 98	15 21		78 75	5	300	479 94
Kalamazoo, Third	12 82	92	10	30		40	184 82
Kalamazoo, Fourth		7 57				7 57	15 14
Moddersville	1 63						1 63
Muskegon, First	36 90	71 87		105		40	253 77
Muskegon, Third		10		15		10	35
New Era	36 73	26 17		12		11 35	86 25
Portage	15 39	2 55	8	6		3 50	35 44
Rehoboth	17 50	1 75		6		1 24	26 49

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF GRAND RIVER. (Continued.)							
South Haven	2						2
Spring Lake	160 35	23 30	55	10	5	43 40	297 05
Twin Lakes	14 25	13 75					28
Vogel Center							
Classical Mission Fund	100						100
Classical Union							
Grant	1 74						1 74
	2764 85	1517 01	141 40	1736 51	173 96	1124 75	7458 48
CLASSIS OF GREENE.							
Athens, First	25	35		20	5	12	97
Catskill	552 01	17 84	25	383 11	26 25	29	1033 21
Coxsackie, First	28 51	8 76		15		12 50	64 77
Coxsackie, Second	139 53	21 68		127 95		15 25	304 41
Kiskatom	26			82		45	153
Leeds	14 60	6 70		33		10	64 30
Classical Union				6			6
	785 65	89 98	25	667 06	31 25	123 75	1722 69
CLASSIS OF HOLLAND.							
Beaverdam	21 10	40		26 50		5	92 60
Cleveland, Second	75 55		43 75	15	10	14	158 30
East Overisel	52	90 65					142 65
Ebenezer	18 41	30			10	50 75	109 16
Gelderland				11 40			11 40
Graafschap	111 76	10 39	15	31 50		20	188 65
Harlem	11 06						11 06
Hamilton	88 68	59 10		37 30		27 84	214 92
Holland, First		125		103 06		585	813 06
Holland, Third	700 33	342 08	50	143 45		57	1292 86
Holland, Fourth	30			15		10	55
Jamestown, First	672 36	271 45		53 90		63 22	960 93
Jamestown, Second	54 06	35		12 50		35 84	137 40
North Blendon	7 35			17 76			25 11
North Holland	47 88	76 26	12	45		243 84	424 98
Overisel	348 81	579 17	43 37	130 28	391 75	500 85	1994 21
Saugatuck							
South Blendon	8	67		22		18	115
Three Oaks	9 11						9 11
Vriesland	446	193	5	65		25	734
Zeeland, First	608	261 01	15	284 65	260	257	1685 66
Zeeland, Second	214	273 54	25	258 34		50	820 88
Zeeland, A. M. Ass'n						450	450
Town Hall, Holland		16 30					16 30
Holland Center		15 06					15 06
Pine Creek, S. S.	5	5					5
Beechwood S. S., Holland		14 44					14 44
Classical Union				41 86			41 86
	3424 46	2504 44	209 12	1314 48	673 75	2413 34	10539 59
CLASSIS OF HUDSON.							
Claverack, First	96 40	11 13	17 75	35		22 02	182 30
Gallatin	22 38	7 98		12 66		5 04	48 06
Germantown	114 06		35	33 50		44 94	227 50
Greenport	19 35	10 39	4 63	31 50		10	75 87
Hudson	217 08	57 41	25	105 51	30	41 50	476 50
Linlithgo	58 76	3		47	27 39	2	138 14
Livingston Memorial	76 19			69			145 19

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF HUDSON. (Continued.)							
Mellenville	25 09	10 74		7 15		10 24	53 22
Philmont	200 12	61 14	15	100		15	391 26
Upper Red Hook	82 23			83 58			165 81
West Copake	54 34	10					64 34
Classical Union				20 60			20 60
	965 99	171 79	97 38	545 50	57 39	150 74	1988 79
CLASSIS OF ILLINOIS.							
Bethany		276 77		68 34		33 70	378 81
Fairview	79 76	28 42		50		95	253 18
Irving Park	69 43	30	30	100			229 43
Manito							
Northwestern	30			4		9	43
Norwood Park	128 80	4	36 50			26	195 30
Pekin, First	14 12	2 88					17
Pekin, Second	19 70						19 70
Pennsylvania Lane	18 25	6					24 25
Raritan	11 96	12	20			4 46	48 42
Spring Lake							
Summit	38 54	46 47	10			65 80	160 81
Trinity	66 67						66 67
Classical Union				20 50			20 50
	477 23	406 54	96 50	242 84		233 96	1457 07
CLASSIS OF IOWA.							
Alton	848 86			43		103 26	995 12
Archer							
Bethel (Leota)	141 67	54 55		25	82 06	33 30	336 58
Boyden	106 55	20		35		29 50	191 05
Carmel	27 74	23 70			36 50	13 72	101 66
Churchville	19	30 80		12	2 25	12 25	76 30
Clara City	13 30			15	30	25	83 30
Free Grace		20		90		75	185
Friesland	6 20					2	8 20
Holland, Neb.	309 25	139 43		105	112 15	332 75	998 68
Hosper		50		38 53		50	138 53
Hull	140 97	167 69		80	137	75 88	601 54
Le Mars			5				5
Lupton	106 70	51 14		45 06		25 90	228 80
Maurice	119 04	17	11	40		10	197 04
Newkirk	176 01	208 87	50	185		82 20	702 08
Orange City, First	123 75	361 60	146 46	120	10	20	781 81
Pella, Neb.	10 19			32 80		17 05	60 04
Rock Valley	188 60	25		25	22 27	49 48	310 35
Roseland	64 65		5			13 50	83 15
Rotterdam	17 25					16 35	33 60
Sandstone	10 66	6 40			3 78	5 62	26 46
Sheldon	6				5	2 34	13 34
Silver Creek	8				7 03	8 50	23 53
Sioux Center, First	312 45	181 45	19 42	184 12	49 56	85 94	832 94
Sioux Center, Central	23 59	30 85	20		21	15	110 44
Spring Creek	8 36			10			18 35
Volga	17 08						17 08
Sioux County Churches	577					1410	1987
Pipestone		1 50					1 50
Edgerton, Minn.	14 15						14 15
	3397 01	1389 98	256 88	1085 51	518 60	2514 54	9162 52

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF KINGSTON.							
Bloomingdale	28 44			12		6	51 44
The Clove	70 42	50	5 90	62 47		23	214 79
Dashville Falls							
Gardiner	3 10			18 80			18 90
Guilford	71 35	37 69	10		15 36		3 10
Hurley	42 68	35		41		43 45	162 40
Kingston, Fair St.							162 03
Krumville	5 72					1 12	6 84
Lyonville	69 99					30 92	100 91
Marbletown	5			32		18 60	55 50
Marbletown, North	101 16	32 50		97 63			231 29
New Paltz	78 12			48 88		8 22	135 22
Rochester	20 20						20 20
Rosendale	5						5
Rosendale Plains	16 20	2 60	2 60	5			26 30
St. Remy				12			12
Classical Union	13						13
Classis of Kingston							
	530 28	157 69	26 50	349 78	15 36	139 21	1218 82
N. CLASSIS OF LONG ISLAND.							
Jamaica	908 75	64 09	20	328 57	465	99 05	1885 46
Newtown	18 65			60			78 65
Oyster Bay		23 93	5	25	1 25		55 18
North Hempstead	21 85			40	30		91 85
Williamsburgh	33 22	30		185	5		253 22
Astoria, 1st				20	3		23
Flushing	170 50	60		179 38	12	327 90	749 78
Brooklyn, Kent St.	86 75	40	15	65		35	241 76
South Bushwick	47 30	28 57	25	97 50	15	18 99	232 36
Astoria, Second	10	15		37 31		7	69 31
East Williamsburgh							
Queens	33 05	31 98		54 89		40 30	160 22
Brooklyn, Ger. Evang.	10					3 50	13 50
Sayville	12 40					6 90	19 20
Locust Valley	1 25						1 25
College Point	23 16	80		5			108 16
Long Island City, First ..	7	8	7	35		13 57	70 57
Bushwick							
Jamaica, Ger. Evang.	8					5	13
Hicksville							
Newtown, German			10 35				10 35
Steinway	253 40	11 10		30 75			295 25
Church of Jesus							
New Hyde Park				60			60
Sunnyside							
Classical Union				40 49			40 49
	1645 28	392 67	82 35	1263 89	492	596 36	4472 55
S. CLASSIS OF LONG ISLAND.							
Brooklyn, First	334 59			477 87		159 50	971 46
Flatbush	771 05			738 95	5	154 68	1667 69
Grace	68 80	42 09		80		14 38	205 27
New Utrecht	290 75	213 89	20	205		10	739 64
Gravesend	52 43	72 21		257 70	55 35		437 69
Flatlands	74 16	66 01	22	64 08	15	60	301 25
New Lots							
East New York	12			67			69
Brooklyn, South	102		50	100		120	372

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
S. CLASSIS OF LONG ISLAND. (Continued.)							
Brooklyn, Twelfth St.....	33 08	40 64	15 92	165			254 64
Brooklyn, Bethany.....	15	80		73 50	15		183 50
Brooklyn, On the Heights.....	603 52			973 15	25	645	2246 67
New Brooklyn.....	40						40
Flatbush, Second.....	3	2					5
Canarsie.....	20			10			30
St. Thomas, D. W. I.....		9					9
Ocean Hill.....		2 61					2 61
Edgewood.....				15		1 60	16 60
Ridgewood.....	3						3
Greenwood Heights.....	6 26		3	19 50			28 76
Bay Ridge.....	44 76			147	10 35		202 11
German American.....				36 50			53 11
Woodlawn.....	16 61			31 85			31 85
Classical Union.....							
	2491 02	528 45	110 92	3449 60	125 70	1165 16	7870 85
CLASSIS OF MICHIGAN.							
Grand Rapids, Bethany.....	35 22	142 88		77 88		62 92	318 90
Kalamazoo, Bethany.....	21 95	24 96		25		17 86	89 77
Bethel.....	8 70	6	5			9 67	29 37
Britton.....							
Centreville.....							
Constantine.....	11		7			5	23
De Spelder.....							
Grand Rapids, Grace.....	41 44			6		37 50	84 94
Grand Haven, Second.....	16 91	54 73		50			121 84
Grand Rapids, First.....	287 75		80	35			352 75
Holland, Hope.....	781 90	100 56	22	55 58			960 04
Kalamazoo, Second.....	350	79 62	30	93	19	750	1321 62
Macon.....	4 10	8 60					12 70
Muskegon, Second.....	36		35	80			151
South Bend.....							
South Macon.....							
Classical Union.....				41 87			41 87
Grand Rapids, Immanuel.....		15		3		13	31
	1594 97	432 35	129	467 33	19	895 95	3538 60
CLASSIS OF MONMOUTH.							
Freehold, First.....	24 35			37 25		10	71 60
Holindel.....	87 26	10 74		34 78			132 78
Middletown.....	7 93			37 25		12 23	57 42
Freehold, Second.....	137	44 87		69 88		10	261 75
Keyport.....	15 50			15		5 67	36 17
Long Branch.....	15 01	6 40		10			31 41
Colts Neck.....	39			15			39
Asbury Park.....	16 50	6 50		15		21	59
Red Bank.....	2 50			9 70		2	14 20
Classical Union.....				125 50			125 50
	345 05	68 51		354 37		60 80	828 83
CLASSIS OF MONTGOMERY.							
Amsterdam, First.....	31 30	26 58		114 19		20 09	192 16
Amsterdam, Trinity.....	10	10	3 50	15		5	43 50
Aurlesville.....	10			5		10	25
Buffalo.....	7 45			9 60			17 05
Canajoharie.....	50 22		5	16			71 22
Cicero.....							

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF MONTGOMERY. (Continued.)							
Columbia	2						2
Cranesville							
Currytown							
Ephrata				19 70			19 70
Florida				32 14			32 14
Fonda	62 73	25	5			10	134 87
Fort Herkimer							
Fort Plain	59 18	30		63		5	157 18
Fultonville	10	25		5		5	45
Glen	20					8 10	28 10
Hagaman	24 64		12 25	27 64	1	25 52	90 95
Herkimer	3 33	11 28		26			40 61
Johnstown				20 50	4		24 50
Manheim							
Mapletown	2 90						2 90
Mohawk	25 25			15	15 50	15	70 75
Naumberg							
Owasco	13 55						13 55
Owasco Outlet		8					8
St. Johnsville	19 99	58 87	30	39	69 80	20	237 66
Sprakers							
Stone Arabia							
Syracuse, First	20			116		15	151
Syracuse, Second	25	2 41		15		15	57 41
Thousand Islands	8	2	5	26			41
Utica	29			89 19	2 50		102 69
West Leyden				20		5	25
Classical Union				15 35			15 35
	425 54	199 14	60 75	680 21	92 80	158 71	1617 15
CLASSIS OF NEWARK.							
Belleville	20	14 75	25	12 70	3	68	143 45
Newark, First	700			50		10	760
Irvington	43 21					16 19	59 40
Newark, N. Y. Ave.	5 10	64 45	12	105 55		25	212 10
Franklin	3 39			17 23			20 62
Newark, North	2628 48	369 46	52 50	1974 46	100 10	185	5310
Newark, West	8						8
Newark, Clinton Ave.	950 49		20	353 86	23	87 65	1435
Newark, Trinity	4 10	30	10	40 50			84 60
Linden							
Newark, Christ	15 12						70 12
Brookdale			5	11 45			16 45
Orange, First	553 16	50		219 99	20	80	923 15
Plainfield, Trinity	142 98	72 03	17 41	106	11	158 49	507 91
Plainfield, German	8 71						8 71
Montclair Heights	14	3 10		35			52 10
E. Orange, Hyde Park	56 70			21 35			78 05
Classical Union				17 12			17 12
	5153 44	603 79	141 91	3020 21	157 10	630 33	9706 78
CLASSIS OF NEW BRUNSWICK.							
New Brunswick, First	272 59	185 02	20	187 52		5	670 13
Six Mile Run	932 67			23 80	45	204 81	1306 28
Hillsborough	32 20	10		118 75	10	50	220 95
Middlebush	56 94		17	28 08		11 74	113 76
Griggstown	17 52			36 50			54 02
New Brunswick, Second	700		10	65	23 50	100	898 50
Bound Brook	34 13	2 50		22 50	14 57		73 70
New Brunswick, Third							

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF N. BRUNSWICK. (Continued.)							
East Millstone	12 57	9		52 78		11 28	85 63
Metuchen	269 46	22 59		88 05	24 53	10	414 63
New Brunswick, Suydam St.	310 29	35 97		53 67	6	10	426 93
Highland Park	10 54						27 54
Spotswood	23	2		20	5	4	54
Classis							
Classical Union				11 41			116 41
	2671 91	267 08	47	840 06	128 60	406 83	4361 48
CLASSIS OF NEW YORK.							
Collegiate	8966 97	203 40	46 51	5119 12	2180	1827 95	18343 95
Collegiate, Thirty-fourth St.		50	25	55		40	170
Collegiate, Knox Memorial.	195 66				62	67 64	325 30
Collegiate, Vermilye Chapel.				10			10
Harlem Collegiate	241 41	285	25	555 42	10	468 09	1584 92
South	763 16			110			873 16
Manor Chapel		40	5	35		15	95
Staten Island	23 50	70	15	118 75		15	242 25
Bloomington				18			18
Madison Ave.	843 88	50	50	1325	35	28	2421 88
German Evang. Mission.	50					29	70
Huguenot Park	15						15
Mott Haven	24 19			59 50		30	113 69
High Bridge, Union	241 10	28 27	30	269 50	25	57 96	651 83
Fourth, German	55	39 17	88	53 33		30	265 50
Avenue B, German	40						40
Brighton Heights	291 53	32 50	11 17	51 33	5		391 53
Sixty-eighth St., German.	15					5	20
St. Peter's, Ger. Evang.							
Grace	20	64 25		16 50		5	105 75
Hamilton Grange	73 26			105		49 15	227 41
Comforter	19 45	15	5				39 45
Anderson Memorial	21 34	34 05		13 50		10 30	79 19
West Farms	8						8
Fordham Manor	28 55			70		30	128 55
Bethany Memorial	53 86	25	13 36	30		15	137 22
Prospect Hill	10 30	16 26		16 36		7 51	50 43
Melrose, German	10					3	13
Mariner's Harbor	2 50	1 50	5			5	14
Belfast, Me.	3 20						3 20
	12016 86	964 40	329 04	8031 31	2317	2799 60	26458 21
CLASSIS OF OKLAHOMA.							
Clinton	9 50	5					14 50
Colony	35	10	40				85
Fort Sill				12		5	17
Arapahoe	10	8 38		5			23 38
Cordell			32 50				32 50
Gotebo							
Thomas	25 85				3 16		29 01
Sandham Memorial	28 60						28 60
Horton Memorial	3	4 75		5			12 75
Comanche	1 81						1 81
Apache	2 14			6			8 14
	115 90	28 13	72 50	28	3 16	5	252 69
CLASSIS OF ORANGE.							
Bloomingsburgh	9 25						9 25
Callicoon	17 50						17 50
Claraville							

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF ORANGE. (Continued.)							
Cuddebackville	8					5 36	13 36
Port Jervis, Deer Park	130	50		60		10	250
Ellenville	78 32	10	10	35			133 32
Fallsburgh	25			19 06			44 06
Grahamsville	13 50					5	18 50
Kerhonkson						5 60	5 60
Mamakating	24 50						24 50
Milnsink							
Montgomery	217 75			39 85		1 60	259 10
Newburgh	106 90	80 14		136 70		113 36	437 10
New Hurley	15 50			3			18 50
New Prospect	89 10	9 95	5	56	4	31 49	195 54
Port Jervis, Second							
Shawangunk				17		26	43
Unionville				2			2
Walden	103 75	18 80	17	46		20	205 55
Walkill Valley				25			25
Walpack, Lower							
Walpack, Upper							
Warwarsing	2 50						2 50
Classis							
Classical Union				13			13
	341 59	168 89	32	452 61	4	218 31	1717 40
CLASSIS OF PARAMUS.							
Acquackanonk	937 93	200		422		75	1712 43
Centerville	20	29 46	4 60	6 52			60 58
Clarkstown	4			27 15		10	41 15
Clifton	23 29		3 47	9			35 76
Garfield	2 50	2 50					5
Glen Rock	3 40						3 40
Hawthorne		5					5
Lodi, First	10					10	20
Lodi, Second							
North Paterson							
Nyack	165 87	39 19	75	301	30 67	48 62	660 35
Paramus	51 16	23 47	13 26	102 70			190 59
Pascack	33 65	50	8 50	32 06			129 21
Passaic, First Holland	67 48	125		30		10	222 48
Passaic, North	514 28			126 32		12 55	653 15
Paterson, Broadway	58 83	20		90 20			169 03
Paterson, First Holland	20	10 41		21 22			51 63
Paterson, Second	21 57	27 30		82		10	140 87
Piermont	7 50	30 62		15			53 12
Ramapo	41 35	7 50	5	28		10	91 85
Ridgewood	167 19	40	27 50	136		44 65	415 24
Saddle River	12 34	4 33				6	22 87
Spring Valley, N. Y.	143 33	28 44	10	143 52		5 17	330 46
Tappan	7 30			92 34	10		109 64
Warwick	316 38	63 57	25	146 83	3	56 50	611 28
West New Hempstead	30 53		5	18 50		5	59 03
Wortendyke, Holland	10 06	9 50		60 15			79 71
Wortendyke, Trinity	17 89	35		55			107 89
Waldwyck Mission							
Classical Union				28 56			28 56
	2765 33	751 29	177 33	1984 07	43 67	308 39	6010 08
CLASSIS OF PASSAIC.							
Boonton	30 50			30			60 50
Fairfield		25				5	30
Little Falls, First		60	5			10	75
Little Falls, Second	23 25	12 60	5	19	5	17	81 75

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF PASSAIC. (Continued.)							
Montville	16 13		1				17 13
Peoples Park							
Pompton	48 95			74 73			123 68
Pompton Plains	169 90	20 83		17	75	69 11	277 59
Ponds	16	5					21
Preakness	18 31			33 96			52 27
Paterson, Riverside	51 09		7	20 50			78 59
Paterson, Sixth Holland	111 60	20 42	66 14	25 92	96 50	115 77	436 35
Paterson, First	657 03			15			672 03
Paterson, Union	100 70					9 83	110 53
Wanaque	18 99			2			20 99
Wyckoff	13 70	7 33		14 30			35 33
Classical Union			10				10
Paterson, Holland Y. M. C. A.							
	1276 15	151 08	94 14	252 41	102 25	226 71	2102 74
CLASSIS OF PELLA.							
Bethany	24 63					10 68	35 31
Bethel	15 69			45 07		14 56	75 32
Bethlehem	10 60					3	13 60
Ebenezer	108 30		10	19 90		10	148 20
Galesburg							
Killduff				4 75			4 75
Muscatine	50			10		17	77
Otley	18 66					27 02	46 68
Pella, First	917 36	61 40	75	106 20		91 32	1251 28
Pella, Second	224 11	39 44	25	180		546	1013 55
Pella, Third	185 82	75 18		100		55 50	416 50
Pella, Fourth	22 50			7 50			34
Sully	13			29		15	57
Zendings Fest.	196 75					39 35	236 10
Classical Union				11 46			11 46
	1787 42	176 02	110	513 68		832 43	3419 75
CLASSIS OF PHILADELPHIA.							
North and Southampton	122 59	19 95					142 54
Harlingen	128 74	2 08	5	149		6 80	291 62
Neshanic	35 13	17	10	40	18 20	15	135 33
Philadelphia, First	80 64			73 57		40	194 21
Philadelphia, Second				5			5
Philadelphia, Fourth							
Blawenburgh	32 31	8 12		10 62			51 05
Stanton	24 44	4 60		3 50		2 90	35 44
Clover Hill	3 86	2 14					6
Rocky Hill	30 47	5	5	14 38			54 85
Philadelphia, Fifth	40		20	5			65
Addisville	29			4 25			33 25
Three Bridges	38	11 22	4 40	24 90		6 68	85 20
Talmage Memorial	69 05			5		10	84 05
Philadelphia, South							
Wilhelmina, Md.	2 50						2 50
Philadelphia, Bethany	15						15
Orangeburg, Grace							
Magnolia, Bethesda							
Shiloh, S. C. Bethel							
Timmons ville, S. C. Zion	1						1
Florence, S. C. All Souls							
Classical Union				12 23			12 23
	652 73	70 11	44 40	347 45	18 20	81 38	1214 27

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF P. PRAIRIE.							
Alexander	50					15	65
Baileyville	137 60						137 60
Baker	26 50				33	8 50	68
Clara City, Bethany	60	6			65 58		131 58
George, Bethel	20 25	2				5	27 25
Buffalo Center	39	10 76				5	54 76
Cromwell Center	35 40	10 75				25	71 15
Dempster	13 32						13 32
Ebenezer	130	7				9	146
Ellm	15			5		4	24
Forreston	92	3		20		45	157
George, Hope	8 50	3	2 50				19
Belmond, Immanuel	39 80	43 80	10 33			36 09	129 02
Logan	15			5			25
Monroe, Ia.	73 25			10		15 56	102 81
North Sibley	46 50	2 50		5	1	10	78 28
Parkersburg	180	42				23 28	242
Peoria	79 39		5		4 31	17 26	105 96
Ramsay	40					10	50
Salem	30						30
Silver Creek	559 30			82 31		25	666 61
Washington	60			5		10	75
Wellsburg	120			20		30	170
Zion	76 33		11 21			10	97 54
Zoar	4 24						424
Stout, Ia.	75	6					80
	2026 28	132 81	29 04	152 31	103 89	336 69	2781 02
CLASSIS OF POUGHKEEPSIE.							
Poughkeepsie, First	500	60		221	10	9	800
Poughkeepsie, Second	75 44			225	141 55		441 99
Fishkill	33 54			24 70			58 24
Hopewell	34 45			22 67			57 12
New Hackensack	26			45 34		6 05	77 39
Rhinebeck	43 77	16	5	58 20			122 97
Fishkill-on-Hudson	55 22	25		67 62		10	157 84
Hyde Park	9 39	22 17					31 56
Glenham	4	2					6
Cold Spring							
Millbrook	86 13			70 48			156 61
Classical Union				351 42			351 42
	867 94	125 17	6	1086 43	151 55	25 05	2260 14
CLASSIS OF RARITAN.							
Raritan, First	143 68	62 18		69	3 90	80 25	359 01
Readington	18 57	43 50	5	30			97 07
Bedminster	80 50	15		63 87		40 66	200 03
Lebanon	13 94	15 17		10	17 45	10	66 56
Rockaway	7 50					10	17 50
North Branch	36 73	1 50		78 40	5		119 63
Raritan, Second	252 70	96 50	30	265	25	40	709 20
Peapack	28	15		25			68
South Branch	34 50	9 33		55	18 25	9 24	128 32
Raritan, Third	54 93	35 33		67 98	9 22	23 01	190 47
Pottersville	33 24	1	4	5	7 15	2	52 39
High Bridge	39 60	41 68				7	88 28
Annapdale	3	3 05	1 32	7			14 37
Raritan, Fourth	8						8
New Center, M. Soc.	40						40
	794 89	337 74	41 82	674 25	85 97	222 16	2156 83

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF RENSSELAER.							
Blooming Grove	10	9 11	4	5		2	25 11
Castleton, Emanuel	40		15			4	54
Chatham	42	50	6 49	130		122 46	350 95
Ghent, First	2			113 79		12 35	123 14
Ghent, Second	29 40	21 80		30 50		5	86 70
Greenbush	53 30	5		86 75		44 19	189 24
Kinderhook	337 17	150	35	64 78			586 95
Nassau	42	6 50	837	45		16 10	117 97
New Concord			3	5			8
Rensselaer, First		3		25 40		8	36 40
Schodack	35 93	18 28		53		10 77	117 98
Schodack Landing	20 49			10			30 49
Stuyvesant	17 15			67 12		6	90 27
Stuyvesant Falls	5					10	15
Classical Union				20 50			20 50
	634 44	263 69	71 86	656 84		240 87	1867 70
CLASSIS OF ROCHESTER.							
Abbe	69 91	81 41	28	20		14	213 32
Arcadia				5			5
Brighton	13 68	45 35		20	28 12	5	112 15
Cleveland, First	6 05	26 43		15 42		6 32	54 22
Clymerhill	19 76	56 24	5	25		8	114
East Williamson	177 47	134		25		26 75	363 22
Interlaken	15 70		35	50			100 70
Lodi	25	13 98	10	55 50			104 48
Marion	25	130 50		45		17 44	217 94
New York Mills	4	5		10			19
Ontario	5	11 75		17 36		5	39 11
Palmyra	13 44	34 36		7	5	7	66 90
Pultneyville	11 60	23 22		42		10	86 72
Rochester, First	54	120	13	75		6	203
Rochester, Second	31 28	40		70		31 79	178 07
Tyre	20 95						20 95
Classical Union				10			10
Classis of Rochester	100					44	144
	592 74	722 34	91	432 28	33 12	181 30	2052 78
CLASSIS OF SARATOGA.							
Boght	8	3		16 77		1	28 77
Buskirk's Bridge	36			20 74		20 35	77 09
Cohoes	122 03		1	55	241 02		419 06
Easton							
Fort Miller	20					10	30
Gansevoort						10	31 50
Greenwich	115	26 37	24	21 50		5	221 77
Northumberland	37 88		12 50	51 40		5	74 86
Saratoga	50 56	16	5	10		14 07	95 63
Schaghticoke	7 50						7 50
West Troy, North	67					5	72 63
Wynantskill	62		5	93			160
Classical Union				14			14
	458 95	45 37	47 50	368 91	241 65	70 42	1232 80
CLASSIS OF SCHENECTADY.							
Altamont	16 30			29			45 30
Amity	27 32			39			66 32
Glenville, First	24 50		3 25	76			103 75
Glenville, Second	20 05		2 45	75 79		23 60	121 89

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF SCHENECTADY. (Continued.)							
Helderberg	7 59			33			40 59
Lisha's Kill	13	2 50		41 75	33 64	27 50	118 39
Niskayuna	121	47 57	10	114		20	312 57
Princtown	14 61			30			44 61
Rotterdam, First	40 15			54 05	12		106 20
Rotterdam, Second	17			49			66
Schenectady, First	404 53	75 73		287 16		120 69	888 11
Schenectady, Second	42 30			84			126 30
Schenectady, Mt. Pleasant	29 94			42 61			72 55
Schenectady, Bellevue	66 56	12 11		139 41		5 87	223 95
Classical Union				9 89			9 89
	844 85	137 91	15 70	1104 60	45 64	197 66	2346 42
CLASSIS OF SCHOHARIE.							
Beaverdam	5		9			2 50	16 50
Berne, First	24 50			35 60	6	5	71 10
Breakabeen					10		10
Central Bridge	18 50			15 25			33 75
Cobleskill							
Eminence							
Gallupville							
Gilboa				10			10
Grand Gorge	9 28					3	12 28
Howe's Cave	6 78			2 50			9 28
Lawyersville	10 17	10	2 50	17			39 67
Middleburg	52			35		10	97
North Blenheim							
Prattsville	7	2 14				3	12 14
Schoharie	43 84			60			103 84
Sharon	10			10 50			20 50
South Gilboa							
Classical Union				6 35			6 35
	187 07	12 14	11 50	192 20	16	23 50	442 41
CLASSIS OF ULSTER.							
Blue Mountain	46			11		4	61
Comforter	6 24	22 26	5 11	4 53		3 72	41 86
Esopus				11 40			11 40
Flatbush	255 04	9	9 57	44 61		25	318 47
Jay Gould Memorial	276 22			5			281 22
Katsbaan	47 13		4 90	33 40		10	95 43
Kingston, First	158 68	44 58	30	163 93		25	422 19
Port Ewen	15	6 86		10			31 86
Plattekill	30	2	5	16		5	39
Saugerties				105 70	2 20		187 90
Shandaken	23						23
Shokan	24						27
Stewartville	2 25		3				2 25
West Hurley	4					4	4
Woodstock				51		4	55
Church of the Faithful							
Classical Union				7 34			7 34
	949 56	84 70	57 58	462 91	2 20	51 97	1608 92
CLASSIS OF WESTCHESTER.							
Bronxville	212 42	50		131 47		312 18	706 07
Cortlandtown	17 37	20		33 80		3 50	74 67
Greenburgh							

CLASSES AND CHURCHES.	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
CLASSIS OF WESTCHESTER. (Continued.)							
Greenville	4 28						4 28
Hastings		10					10
Mount Vernon	131 47	30	61 59	100	16 85	38 51	378 42
Yonkers, Mile Square	60	33 61					93 61
Yonkers, Park Hill	208 88	17 65		174 50	4 75	118 33	524 71
Peekskill	17 30	5	2	15		23 80	63 40
Tarrytown, First	336 71	35		158			549 71
Tarrytown, Second	75	65		30		75	245
Unionville	16 51			9 94			26 45
Yonkers, First				90	22	14	126
Classical Union				25 88			25 88
	1079 94	266 26	63 59	768 57	43 60	605 92	2827 98
CLASSIS OF WISCONSIN.							
Alto	342 98	120 50	2 70	84 60		700	1250 78
Baldwin		35		15	1	15	66
Cedar Grove	158 85	124 27	51 56	249 11	20	111 50	715 29
Chicago, First	117 05	206 25		30	97 25	15	465 55
Danforth				85		80 42	165 42
DeMotte	5 75						5 75
Dolton							7
Ebenezer	81 89		7 50	10	19	57 79	176 18
Englewood, First	155 67	120 49	50	25		106 87	458 03
Englewood, Second	86 65				21 50	25	133 05
Forestville	2 21						2 21
Franklin	7 44	10 79					18 23
Fulton	92 62	66 47			215	100	474 09
Gano	45 20	44 10	35	10	48 60	35	217 90
Gibbsville	122 99	53 96	23 50	151 94	3	45 97	401 36
Goodland	9 08					7 19	16 27
Greenbush	4 56						4 56
Greenleafston	118 10	22	75	37 60	165 50	86 93	505 13
Hingham	68			25		6 50	99 50
Hope	53 25		15			11 39	79 64
Koster	17	7				21	45
Lafayette	25						25
Lansing	55	67 40				31	153 40
Milwaukee	188 50	80	15	170	20	115	586 50
Oostburg	13 76	10 70	10	35		48 20	167 66
Randolph Centre	101 50			75		20 50	197
Roseland, First	892 88			146 75		1050	2089 63
Sheboygan Falls	6 60			5 50			12 10
South Holland	270 83	390 49		24	139 08	135 65	960 05
Waupun	59 02	83 33	26 86	55 05		160 55	384 81
Mission Festival, Sheboygan Co.	83 75					20	103 75
Classical Union				20 50			20 50
	3191 03	1442 75	312 12	1305 05	749 93	3006 46	10007 34

FROM INDIVIDUALS NOT THROUGH CHURCHES.

Daughters of Rev. E. R. Atwater	50 00	Miss M. B. Labagh.....	15 00
A	10 00	Lakehurst, N. J.....	10 00
Rev. P. G. M. Bahler.....	10 00	Mrs. C. A. Mapes.....	35 00
Mrs. Lillie Scudder Beall	200 00	Rev. E. Rothesay Miller...	1200 00
Gerard Beekman	25 00	Rev. H. D. B. Mulford, D.	
Rev. and Mrs. Geo. M. S. Blauvelt	600 00	D.	50 00
Phoebe E. Clough Mem'l..	136 50	Mr. and Mrs. Daniel Mould	3 00
George W. Carpenter, Jr.	80 00	In memory of Caroline Lawrence	30 00
Cash	10 00	In memory of Rev. J. M. Van Buren	100 00
Cash	10 00	In memory of Rev. J. Mayou	10 00
Cash	10 00	In memoriam	100 00
Cash	25 00	In memoriam, Henry Mulder, Sr.	8 25
E. O. C.....	100 00	S. V. N.....	100 00
Rev. Henry N. Cobb, D. D.	125 00	Mrs. R. V. Z. Macleish....	10 00
Sanford E. Cobb.....	100 00	New Brunswick, N. J., Society of Inquiry.....	70 00
Miss Gertrude Dodd.....	82 50	Mrs. E. E. Olcott.....	50 00
Miss Dockstader	60 00	Miss Anna W. Olcott.....	15 00
William T. Demarest.....	5 00	Mrs. Alfred Page.....	10 00
W. S. Denison.....	5 00	D. F. Plasma.....	20 00
Rev. J. Elmendorf, D. D..	25 00	A. A. Raven.....	100 00
A Friend	1 00	Mrs. A. A. Raven.....	25 00
A Friend	10 00	Miss Edith Raven.....	25 00
A Friend	5 00	Mrs. J. H. Raven.....	25 00
A Friend	5 00	Rev. D. Rapalje.....	725 00
A Friend	8 00	Mrs. W. W. Scudder.....	40 00
A Friend	5 00	George A. Sandford.....	15 00
A Friend	25 00	Miss Cornelia F. Searle....	5 00
A Friend	1 00	Mr. and Mrs. S. D. Scudder	25 00
A Friend	30 00	Rev. John G. Smart.....	10 00
A Friend	50 00	Mrs. Stephen Searle.....	5 00
A Friend	25 00	Williams Scott	5 00
Follage Party, Bushkill, Pa.	22 00	Jan Talsma	3 00
Rev. J. G. Gebhard, D. D.	12 00	Mrs. A. S. Tompkins.....	1 00
John W. Grimmer.....	2 00	E. W. Taylor.....	2 00
Rev. Louis Hieber.....	2 00	Rev. D. M. Talmage.....	10 00
Peter Heeres,	5 00	Miss Anna R. Slingerland.	21 00
Holland, Mich., Central Park	8 00	Mrs. M. Van Westenbrugge	30 00
Holland, Mich., Western Theo. Seminary	115 50	Wm. M. Van Thoff.....	5 00
De Heidenwereld	159 30	Miss A. T. Van Santvoord.	50 00
Mrs. Marcellus Hartley...	50 00	Asje Van Dyck	2 00
Rev. A. J. Hageman.....	20 00	Frank R. Van Nest.....	15 00
H. J. Holt.....	5 00	Mrs. N. H. Van Arsdale...	5 00
Lena Jabaal Estate.....	15 00	Mrs. J. Van der Laan...	35 00
Kingston, N. Y.....	200 00	Miss Anna Van Strien....	5 00
Harry B. Kyle.....	5 00	William Western	2 00
Miss S. M. Lansing.....	10 00	B. A. Williams.....	25 00
Miss Agnes Lake.....	60 00	William Wood	1 00

A. C. Wortendyke.....	10 00	Rev. S. M. Zwemer, D. D..	83 34
Rev. L. Ziegler.....	20 00		
Zeeland, Mich., Home Folks			<hr/>
Syndicate	200 00		\$5901 39

MISCELLANEOUS.

Income from Security Fund.....	\$2125 00
Income from other Funds.....	2872 88
Additional from Woman's Board.....	737 34
Sundries	91 42
	<hr/>
	\$5826 64

LEGACIES.

Estate of Thomas Elliott.....	\$58 29
Marlette Cornell.....	100 00
Ellen H. Ellis.....	100 00
S. L. F. McKinstry.....	3009 00
Anna Smith	513 67
Jane A. Mitchell.....	500 00
Wm. G. Tallman, (Invested).....	4000 00
Charles A. Vermilye.....	1500 00
Edward S. Tournler.....	100 00
Almon Baxter Merwin.....	50 00
Catherine W. Morrison.....	1000 00
Nicholas Cain.....	500 00
George J. Buckley for Arni Industrial School.....	414 70
	<hr/>
	\$11845 66
Less expenses	\$283 08
Amount for Arni Industrial School.....	414 70
	<hr/>
	697 78
	<hr/>
	\$11147 88

RECEIPTS OF CLASSES

CLASSES OF SYNOD OF	Churches and Men's Societies.	Sunday Schools.	Y. P. Societies.	Woman's Board.	Special.	Arabian Mission.	Total.
ALBANY.							
Albany	3519 30	48	25	2308 26	77	420 61	6398 17
Greene	785 65	89 98	25	667 06	31 25	123 75	1722 69
Montgomery	425 54	199 14	60 75	680 21	92 80	158 71	1617 15
Rensselaer	634 44	263 69	71 86	656 84	.....	240 87	1867 70
Rochester	592 74	722 34	91	432 28	33 12	181 30	2052 78
Saratoga	458 95	45 37	47 50	368 91	241 65	70 42	1232 80
Schenectady	844 85	137 91	15 70	1104 66	46 64	197 66	2346 42
Schoharie	187 07	12 14	11 50	192 20	16	23 50	442 41
Ulster	949 66	84 70	57 58	462 91	2 20	61 97	1608 92
Total	8398 10	1603 27	405 89	6873 33	539 66	1468 79	19289 04
NEW YORK.							
Hudson	965 99	171 79	97 38	545 50	57 39	150 74	1988 79
Kingston	530 28	157 60	26 60	349 78	15 36	139 21	1218 82
North Long Island	1645 28	392 67	82 35	1263 89	492	696 36	4472 55
South Long Island	2491 02	528 45	110 92	3449 60	325 70	1165 16	7870 85
New York	12016 86	964 40	329 04	8031 31	2317	2799 60	26458 21
Oklahoma	115 90	28 13	72 50	28	3 16	5	252 69
Orange	841 59	168 89	32	452 61	4	218 31	1717 40
Poughkeepsie	867 94	125 17	5	1086 43	151 55	25 05	2261 14
Westchester	1079 94	266 26	63 59	768 57	43 60	605 92	2827 88
Total	20564 80	2803 45	819 28	15975 69	3209 76	5705 35	49068 33
NEW BRUNSWICK.							
Bergen	1417 02	406 73	135 21	856 32	815	236 57	3866 85
South Bergen	651 68	186 25	43 41	754 15	15	117 79	1788 26
Monmouth	345 05	68 51	.....	354 37	.....	60 90	828 83
Newark	5153 44	603 79	141 91	3020 21	157 10	630 33	9706 78
New Brunswick	2671 91	287 08	47	840 06	128 60	406 83	4361 48
Paramus	2765 33	751 29	177 33	1964 07	43 67	308 39	6010 08
Passaic	1276 15	151 08	94 14	252 41	102 25	226 71	2102 74
Philadelphia	652 73	70 11	44 40	347 45	18 20	81 38	1214 27
Raritan	794 89	337 74	41 82	674 25	85 97	222 16	2156 83
Total	15728 18	2842 58	725 22	9063 29	1365 79	2291 06	32016 12
CHICAGO.							
Dakota	1426 30	87 98	45 60	217 85	13 71	142 17	1933 61
Grand River	2764 85	1517 01	141 40	1736 61	173 96	1124 75	7458 48
Holland	3424 46	2504 44	209 12	1314 48	673 75	2413 34	10539 59
Illinois	477 23	406 54	96 50	242 84	.....	233 96	1457 07
Iowa	3397 01	1389 98	256 88	1085 51	618 60	2514 54	9162 52
Michigan	1594 97	432 35	129	467 33	19	895 95	3538 60
Pella	1787 42	176 02	110	613 88	.....	832 43	3419 75
Pleasant Prairie	2026 28	132 81	29 04	152 31	103 89	336 69	2781 02
Wisconsin	3191 03	1442 75	312 12	1305 05	749 93	3006 46	10007 34
Total	20089 55	8089 88	1329 66	7035 76	2252 84	11500 29	50297 98
Grand Total	64770 63	15339 18	3280 05	38948 07	7368 06	20965 49	150671 47

JUNE, 1908.

141

**Receipts of the Board Since 1857, in Periods of Five Years,
With Totals and Averages.**

YEARS,	RECEIPTS,	TOTALS FOR FIVE YEARS.	AVERAGE FOR FIVE YEARS.	INCREASE.	DECREASE.
1858.....	\$16,076 87				
1859.....	25,034 61				
1860.....	30,181 58				
1861.....	34,159 26				
1862.....	28,603 17				
		\$134,055 49	\$26,811 10		
1863.....	42,257 36				
1864.....	35,391 18				
1865.....	82,038 22				
1866.....	55,783 75				
1867.....	*63,030 89				
		278,501 40	55,700 28	\$28,889 18	
1868.....	53,472 91				
1869.....	81,410 38				
1870.....	57,342 94				
1871.....	71,125 52				
1872.....	65,173 26				
		328,526 01	65,705 00	10,004 72	
1873.....	83,946 61				
1874.....	55,352 95				
1875.....	54,249 95				
1876.....	64,342 91				
1877.....	58,152 53				
		316,046 95	63,209 37	.....	\$2,495 63
1878.....	69,085 87				
1879.....	58,443 49				
1880.....	63,185 71				
1881.....	82,984 32				
1882.....	58,184 71				
		341,884 10	68,376 82	5,167 45	
1883.....	65,284 58				
1884.....	76,955 23				
1885.....	88,131 04				
1886.....	86,386 55				
1887.....	86,787 02				
		403,544 42	80,708 88	12,332 06	
1888.....	*109,946 11				
1889.....	93,142 24				
1890.....	117,090 14				
1891.....	116,265 45				
1892.....	112,163 59				
		548,607 53	109,721 50	29,012 62	
1893.....	136,688 10				
1894.....	106,571 48				
1895.....	*111,288 00				
1896.....	154,139 42				
1897.....	111,111 89				
		619,798 89	123,959 77	14,238 27	
1898.....	124,301 18				
1899.....	126,838 36				
1900.....	147,213 78				
1901.....	173,204 12				
1902.....	167,911 73				
		739,469 17	147,893 89	23,934 12	
1903.....	158,894 94				
1904.....	142,474 79				
1905.....	150,239 94				
1906.....	174,464 74				
1907.....	179,232 60				
		805,307 01	161,061 40	13,167 51	
1908.....	197,468 26				

*In addition \$56,500 were given by Mr. Warren Ackerman to remove the debt resting on the Board.

†In addition \$45,335.06 were given for the Endowment of the Theological Seminary in the Arcot Mission, through the efforts of Rev. Jacob Chamberlain, D. D.

‡From 1895, receipts of the Arabian Mission are included. The total amount received since 1857, for all the Missions, is \$4,815,043.29.

THE BOARD OF FOREIGN MISSIONS, STATEMENT OF INCOME AND EXPENDITURE.

FOR THE YEAR ENDING MAY 1, 1908.

	Income.	Expenditure.
<i>Covered by Appropriations:</i>		
Collections	\$130,248 09	
Legacies	\$11,430 96	
Less Testamentary Expenses.....	233 08	
	<hr/>	
	11,147 88	
Income from Security Fund.....	2,125 00	
Income from General Funds.....	2,426 61	
Income from Trust Funds held by Board of Direction.....	446 27	
Paid to Amoy Mission.....		\$24,913 16
Paid to Arcot Mission.....		48,294 06
Paid to North Japan Mission.....		23,874 38
Paid to South Japan Mission.....		20,853 82
Discount and Interest.....		1,142 58
<i>Home Expenses:</i>		
Rent and Care of Office.....	\$987 50	
Salaries	7,589 06	
Account Books and Stationary....	149 75	
Printing Annual Report.....	405 40	
Printing Pamphlets and Leaflets...	854 48	
Circulars and Miscellaneous Printing	53 98	
Mission Conference Reports.....	36 13	
The Christian Intelligencer.....	300 00	
The Mission Field.....	978 05	
Collection Envelopes	80 14	
Missionary Boxes, Etc.....	77 60	
Stenographers	1,237 32	
Auditing Accounts	75 00	
Postage, Telegrams and Cablegrams.	485 30	
Travel among Churches.....	986 36	
Messenger Service	10 55	
Legal Expenses	10 00	
Exchange	51 32	
Office Furniture and Repairs.....	203 56	
Telephone	37 35	
Removal of Field Secretary to Mt. Vernon	141 00	
Exhibit for Field Secretary and Mis- sionary Agents	124 52	
Department of Young People's Work	419 35	
Miscellaneous	254 90	
	<hr/>	
		\$15,548 62
Income over Expenditure.....		11,767 23
		<hr/>
	\$146,393 85	\$146,393 85

Not Covered by Appropriations:

	Income.	Expenditure.
Balance from last year.....	\$5,495 70	
Held for Investment last year.....	75 46	
Received during the year.....	14,495 27	
Paid during the year.....		14,326 22
Transferred to Arni Industrial School Fund		75 46
Balance May 1, 1908.....		5,664 75
	<hr/>	<hr/>
	\$20,066 43	\$20,066 43

Special Trust Funds:

	Income.	Expenditure.
Balance from last year.....	\$1,457 50	
Funds for Ministerial Education in India	678 24	
E. R. Voorhees College Endowment..	400 00	
Arni Industrial School Endowment..	400 00	
Fund	188 25	
Cornelius Low Wells Memorial Funds Paid Board of Direction.....	331 25	678 24
E. R. Voorhees College.....		1,250 00
Arni Industrial School.....		133 33
For support of native pastors in India.		262 50
Balance May 1, 1908.....		731 17
	<hr/>	<hr/>
	\$3,055 24	\$3,055 24

FOREIGN MISSIONS.

THE BOARD OF FOREIGN MISSIONS.

BALANCE SHEET MAY 1, 1908.

ASSETS

Cash		\$6,462 45
<i>Investments:</i>		
Railroad Bonds	66,000 00	
Bonds and Mortgages.....	\$100,376 00	
	<hr/>	\$166,376 00
Dime Savings Bank of Brooklyn, N. Y.....		1,044 85
M. E. Remson Estate.....		6 95
P. I. and M. K. Neefus Fund.....		275 00
Conditional Gifts		92 00
Advances to Missions for year beginning May 1, 1908		18,633 17
		<hr/>
		\$192,890 42

LIABILITIES.

Security Fund	\$56,000 00
Trust Funds	108,716 16
Missionaries' Special Deposits.....	41 01
Mission Treasurer's Drafts.....	66 25
Gifts for objects outside the Appropriations.....	5,664 75
Interest on Funds.....	731 17
Surplus	21,671 08
	<hr/>
	\$192,890 42

THE BOARD OF FOREIGN MISSIONS.

SECURITY FUND.

	Par Value.
29 First Mortgage Bonds, Illinois Central R. R. Co.	\$29,000 00
6 First Mortgage Bonds, Lehigh Valley Ry. Co....	6,000 00
12 First Mortgage Bonds, West Shore R. R. Co..	12,000 00
6 General Mortgage Bonds, Central N. J. R. R. Co.	6,000 00
3 Manhattan Railway Co. Cons. Mtg. Bonds.....	3,000 00
	<hr/>
	\$56,000 00

TRUST FUNDS.

Special:

Geo. B. Walbridge Fund for Ministerial Education in India	
Bond and Mortgage on Real Estate.....	\$5000 00
Christiana Jansen Fund for support of students Arcot Theological Seminary, India	
Bond and Mortgages on Real Estate.....	5,000 00
Joseph Scudder Scholarship in Arcot Theological Seminary	
Bond and Mortgage on Real Estate.....	2,000 00
Williams R. Gordon Fund	
Bond and Mortgage on Real Estate.....	2,000 00
Elizabeth R. Voorhees College Endowment	
Bonds of Reading Co. & R. P. C. & I Co.....	10,000 00
Isaac Brodhead Fund for Ranipettal Hospital	
Bond and Mortgage on Real Estate.....	1,000 00
Arnold Industrial School Endowment	
Bond and Mortgage on Real Estate.....	\$2,942 50
Cash	490 16
	<hr/>
	3,432 66
Cornellus Low Wells Memorial Funds I, II, and III for support of native pastors in India	
Bond and Mortgage on Real Estate.....	6,300 00
Cash	1,200 00
	<hr/>
	7,500 00
M. Schaddelee Memorial Bed in Sio-khe Hospital	
Bond and Mortgage on Real Estate	785 00
Conditional Gifts in trust	
Bond and Mortgage on Real Estate.....	12,000 00

General:

Semellink Family Mission Fund	
Bonds and Mortgages on Real Estate.....	13,850 00
Cash	150 00
	<hr/>
	14,000 00
A. J. Schaefer Fund	
Bond and Mortgage on Real Estate.....	194 25
A. C. Van Raalte Mission Fund	
Bond and Mortgage on Real Estate.....	3,000 00
Alida Van Schaick Fund	
Bond and Mortgage on Real Estate.....	30,000 00
J. Y. Elmendorf Fund	
Bond and Mortgage on Real Estate.....	9,934 68
In Memoriam Fund	
Cash	500 00

Legacy Fund	
Bond and Mortgage on Real Estate.....	2,369 57
Total Trust Funds as per Balance Sheet.....	<u>\$108,716 16</u>
Dated May 25, 1908.	

(Signed) W. H. VAN STEENBERGH,
Treasurer.

May 18, 1908.

Mr. W. H. Van Steenbergh,

Treasurer, Board of Foreign Missions, R. C. A., New York City.

DEAR SIR:—We have audited the accounts of the Board of Foreign Missions for the year ending May 1, 1908, and certify that the Statement of Receipts and Disbursements and the Balance Sheet submitted herewith are a correct summary of your accounts as they appear on the books.

The Receipts and Disbursements recorded on your Cash Book have been verified by the entries in the Receipt Books and by proper vouchers, and the Cash Balance, as of April 30, 1908, has been proved. A list of Security and Trust Funds is submitted herewith, the verification of which has been left to your Auditing Committee.

Yours Respectfully,

(Signed) SUFFERN & SON,
Certified Public Accountants.

We have examined the Bonds, Mortgages and other securities of the Board, particularly set forth in the foregoing Report of the Accountants, and find that they are correct in every particular, and are mentioned in detail therein.

Dated May 25, 1908.

J. J. JANEWAY,
J. H. WHITEHEAD,
W. H. VAN STEENBERGH,
Finance Committee.

ARABIAN MISSION RECEIPTS.

MAY 1, 1907 to MAY 1, 1908.

Syndicate of One Hundred Dollars.....	\$300 00
Syndicate of Fifty Dollars.....	250 00
Syndicate of Thirty Dollars.....	30 00
Syndicate of Twenty-five Dollars.....	125 00
Syndicate of Twenty Dollars.....	80 00
Syndicate of Fifteen Dollars.....	30 00
Syndicate of Ten Dollars.....	247 00
Syndicate of Eight Dollars.....	13 00
Syndicate of Five Dollars.....	117 50
Syndicate of One Dollar.....	2 00
SYNDICATE OF	
Second Church, Grand Rapids, Mich.....	50 00
West End Collegiate Church, N. Y. City.....	95 00
First Church, Somerville, N. J.....	80 25
Church, Mount Vernon, N. Y.....	34 51
First Church, Brooklyn, N. Y.....	700 00
Second Church, New Brunswick, N. J.....	100 00
First Church, Roseland, Chicago, Ill.....	1,050 00
First Church, Jamaica, N. Y.....	86 75
First Church, Catskill, N. Y.....	29 00
Class of '97 Theol. Seminary, New Brunswick, N. J.....	3 00
First Church, Flatbush, Brooklyn, N. Y.....	51 00
Church, High Falls, N. Y.....	15 00
Sioux County Churches, Iowa.....	1,400 00
Arabian Miss. Assn., Zeeland Mich.....	450 00
Marble Collegiate Church, N. Y. City.....	402 95
Church, Katsbaan, N. Y.....	10 00
Third Church, Raritan, N. J.....	17 01
First Church, Claverack, N. Y.....	19 00
First Church, Philadelphia, Pa.....	34 00
"Muscat Bible Shop," Hackensack, N. J.....	35 00
Third Church, Holland, Mich.....	57 00
First Church, Holland Mich.....	450 00
Church, Overisel, Mich.....	362 10
Church, Holland, Neb.....	200 00
Church, Fairview, Ill.....	95 00
Church, Little Neck, L. I., (Manhasset).....	10 00
"Bahrein Bible Shop," Flushing, N. Y.....	247 90
Church, Oradell, N. J.....	49 00
Church, Park Hill, Yonkers, N. Y.....	63 00
Second Church, Kalamazoo, Mich.....	750 00
Church, North Holland, Mich.....	200 00
Second Church, Pella, Iowa.....	500 00
Church, Shawangunk, N. Y.....	20 00
First Church, Kalamazoo, Mich.....	300 00
Church, Bronxville, N. Y.....	302 18
Church, Alto, Wis.....	700 00
South Church, Brooklyn, N. Y.....	25 00

MISCELLANEOUS GIFTS.

Ackley, Ia.	\$10 00	Brooklyn, N. Y., Bedford	
Accord, N. Y.	8 22	Pres. Bible. S.	18 84
1st Albany, N. Y., S. S. .	50 00	Brooklyn, South, C. E. S. .	45 00
1st Albany, N. Y., C. E. S. .	31 50	Brooklyn, N. Y., South	
4th Albany, N. Y.	3 62	Bushrick	3 99
Albany, N. Y., Holland Ch. .	4 10	Brooklyn, N. Y., New	
Albany, N. Y., Holl. S. S. .	9 70	Utrecht, C. E. S.	10 00
Albany, N. Y., Mad. Ave. .	20 00	Brooklyn, N. Y., Grace, S.	
Alexander, Ia.	15 00	S.	14 38
Alton, Ia.	43 26	Brooklyn, N. Y., Ger.	
Alton, Ia., Mrs. Dora Hoffs	50 00	Evang., St. Petri.	3 50
1st Amsterdam, N. Y.	15 00	Brooklyn, N. Y., Kent St.,	
1st Amsterdam, N. Y., S. S. .	1 80	C. E. S.	15 00
Asbury Park, N. J.	2 00	Brooklyn, N. Y., 1st Wil-	
Asbury Park, N. J., S. S. .	4 00	liamsburgh	5 00
2nd Astoria, N. Y.	2 00	Buffalo Centre, Ia.	5 00
2nd Astoria, N. Y., S. S. .	5 00	Buskirk, N. Y.	20 35
1st Athens, N. Y.	4 00	Bogota, N. J., Bogart	
Atwood, Mich.	5 00	Mem'l., S. S.	5 20
Aurlesville, N. Y.	5 00	Blue Mountain, N. Y.	4 00
Bacon Hill, N. Y., C. E. S. .	5 00	Brighton, N. Y., C. E. S. .	5 00
Baldwin, Wis., S. S.	15 00	Carmel, Ia.	13 72
1st Bayonne, N. J.	20 00	Cedar Grove, Wis.	106 50
1st Bayonne, N. J., C. E.		Cedar Grove, Wis., A. L. .	5 00
S.	10 00	Chapin, Ia.	10 00
3rd Bayonne, N. J., S. S. .	5 00	Charles Mix, S. D.	7 00
5th St. Bayonne, N. J.,		Chatham, N. Y., S. S.	50 00
Interm. Soc.	3 00	Chatham, N. Y., C. E. S. .	37 00
Beaverdam, Mich.	5 00	Chatham, N. Y., Rock City,	
Beaverdam, N. Y.	2 50	S. S.	3 26
Bedminster, N. J.	40 66	1st Chicago, Ill.	10 00
Belmond, Ia.	35 09	1st Chicago, Ill., Y. M. S. .	5 00
Berne, N. Y.	12 25	Chicago, Ill., 2nd Roseland.	33 70
Berne, N. Y., Crusaders. .	5 00	Chicago, Ill., 1st Englewood	46 63
Berne, N. Y., 1st, C. E. S. .	5 00	Chicago, Ill., 1st Engle-	
Bloomington, N. Y., C. E.		wood, S. S.	60 24
S.	6 00	Chicago, Ill., 2nd Engle-	
Boght, N. Y.	1 00	wood	25 00
Boyden, Ia.	9 50	Chicago, Ill., Gano.	35 00
Boyden, Ia., S. S.	20 00	Chicago, Ill., 1st Holland,	
Brooklyn, N. Y., 1st, Y. P.		S. S.	100 00
S.	15 75	Chicago, Ill., Northwestern	
Brooklyn, N. Y., 1st, C. E.		Chicago, Ill., Norwood	
S.	18 75	Park, C. E. S.	6 00
Brooklyn, N. Y., 1st Flat-		Chicago, Ill., Norwood	
bush	53 68	Park, S. S.	20 00
Brooklyn, N. Y., Flat-		Churchville, Minn.	12 25
lands, S. S.	15 00	Clara City, Minn., Bethany	
Brooklyn, N. Y., Flatlands,		Ch.	25 00
C. E. S.	20 00	Claverack, N. Y., Stone	
Brooklyn, N. Y., Flatlands,		Mills, S. S.	3 02
T. C. Kowenhoven.	10 00	1st Cleveland, O.	6 32

2nd Cleveland, O., Catechs.	14 00	Fifth, Grand Rapids,	
Clymer, N. Y.....	14 00	Mich., M. M. Soc.....	10 00
Clymerhill, N. Y.....	8 00	Sixth, Grand Rapids, Mich.,	
Coeymans, N. Y., S. S....	24 06	Y. P. S.....	5 00
Constantine, Mich., C. E. S.	5 00	Seventh, Grand Rapids,	
Coopersville, Mich.,	49 96	Mich., S. S.....	21 75
Coopersville, Mich., Bible		Eighth, Grand Rapids,	
Class	3 50	Mich.	11 54
Courtlandtown, N. Y.....	3 50	Eighth, Grand Rapids,	
1st Cossackie, N. Y.....	2 50	Mich., S. S.....	17 71
1st Cossackie, N. Y., C. E.		Ninth, Grand Rapids,	
S.	10 00	Mich., S. S.....	10 00
2nd Cossackie, N. Y.....	15 25	Bethel, Grand Rapids,	
Cromwell Center, Ia.....	25 00	Mich.	3 67
Cuddebackville, N. Y.....	5 36	Bethel, Grand Rapids,	
Danforth, Ill.	9 51	Mich., S. S.....	6 00
Danforth, Ill.	70 91	Bethany, Grand Rapids,	
De Freestville, N. Y.....	2 00	Mich., S. S.....	35 00
Dell Rapids, S. D., Logan		Bethany, Grand Rapids,	
Ch.	5 00	Mich., C. E. S.....	2 30
1st Detroit, Mich., S. S....	12 93	Bethany, Grand Rapids,	
Dumont, N. Y.....	16 00	Mich., M. M. S.....	9 00
East Greenbush, N. Y....	26 19	Grace, Grand Rapids,	
East Greenbush, N. Y., S.		Mich.	20 00
S.	5 00	Grace, Grand Rapids,	
East Greenbush, N. Y., C.		Mich., S. S.....	10 00
E. S.	6 00	Immanuel, Grand Rapids,	
East Williamson, N. Y., S.		Mich.	10 00
S.	19 50	First, Hackensack, N. Y.,	
East Millstone, N. J.....	11 28	Y. L. M. S.....	10 00
Fairfield, N. J., S. S....	5 00	Hagaman, N. Y.....	20 52
Fishkill Landing, N. Y., C.		Hamilton, Mich.	8 14
E. S.	10 00	Hamilton, Mich., S. S....	19 70
Flushing, N. Y., C. E. S...	40 00	Harlingen, N. J.....	6 80
Forreston, Ill.	35 00	Harrison, S. D.....	42 01
Forreston, Ill., L. M. S....	10 00	High Bridge, N. J., C. E.	
Fort Miller, N. Y.....	10 00	S.	7 00
Friesland, Minn.	2 00	High Falls, N. Y.....	8 00
Second, Grand Rapids,		Hingham, Wis.	6 50
Mich.,	32 45	Hoboken, N. J., Ger.	
Second, Grand Rapids,		Evang.	10 00
Mich., S. S.....	25 00	Holland, Mich., Ebenezer S.	
Second, Grand Rapids,		S.	25 50
Mich., C. E. S.....	25 00	Holland, Mich., Ebenezer	
Second, Grand Rapids,		Catchumens	5 25
Mich., Y. L. M.....	15 00	Holland, Mich., Ebenezer	
Third, Grand Rapids,		L. M. S.....	10 00
Mich., M. M. S.....	13 50	Holland, Mich., Pine Creek	
Fourth, Grand Rapids,		S. S.	2 50
Mich.	5 00	Holland, Mich., Christian	
Fourth, Grand Rapids,		Ref. Ch.	36 65
Mich., S. S.....	90 00	Holland, Mich., 9th St. Ref.	
Fourth, Grand Rapids,		Ch.	16 00
Mich., L. M. S.....	5 50	Holland, Mich., 14th St.	
Fifth, Grand Rapids,		Ref. Ch.	6 25
Mich., S. S.....	100 00		

First, Holland, Mich., Y. P.		Lebanon, N. J., C. E. S...	10 00
S.	35 00	Leighton, Ia., Willing	
Fourth, Holland, Mich...	10 00	Workers	10 00
Holland, Neb.	52 75	Lennox, S. D.	15 00
Hull, Ia.	55 88	Lennox, S. D., Delaware	
Hurley, N. Y.	8 00	Ch.	3 00
Gallatin, N. Y., C. E. S...	5 04	Leota, Minn., Bethel Ch..	5 00
George, Ia., Bethel Ch...	5 00	Leota, Minn., Bethel L. B.	
George, Ia., Hope Ch....	5 00	M.	6 30
Germantown, N. Y.	29 94	Leota, Minn., Bethel L. A.	
Germantown, N. Y., C. E.		S.	7 00
S.	15 00	Lishas Kill, N. Y.	7 50
German Valley, Ill.	25 00	Litchville, N. D.	7 05
Gibbsville, Wis.	30 97	Second, Little Falls, N. Y.,	
Glen, N. Y., C. E. S.	8 10	Catechumens	9 00
Glenville, N. Y., 2nd.	5 00	Livingston, N. Y., Linnith-	
First, Goodland, Ind.	7 19	go	2 00
Graafschap, Mich., S. S..	10 00	Locust Valley, N. Y.	1 25
Grand Gorge, N. Y.	3 00	Lodi, N. Y.	10 00
Grahamsville, N. Y.	5 00	First, Long Island City...	6 00
Grandville, Mich.	12 74	First, Long Island City, C.	
Granville, Ia.	3 00	E. S.	3 57
Greenleafton, Minn.	86 93	Lucas, Mich.	1 24
Greenwich, N. Y., Y. P. S..	5 00	Luctor, Kans.	10 47
First, Guttenbergh, N. J.,		Lyonsville, N. Y.	1 12
C. E. S.	3 00	Mahwah, N. Y., Ramapo,	
Grand Haven, Mich., 1st...	25 00	C. E. S.	5 00
Grand Haven, Mich., 1st C.		Manhassett, N. Y.	20 00
E. S.	10 00	Maple Lake, Minn., Silver	
Jamaica, N. Y., S. S.	12 30	Creek	8 50
Jamaica, N. Y., Ger Evang.	5 00	Marion, N. Y.	17 44
First, Jamestown, Mich...	26 22	Marbletown, N. Y.	20 92
Second, Jamestown, Mich.	35 84	Mellenville, N. Y.	10 24
Jersey City, N. J., Bergen.	19 44	Melvin, Ia., Baker Ch....	8 50
Jersey City, Lafayette, C.		Middlebush, N. J.	6 74
E. S.	7 50	Middleburg, Ia.	40 00
Jersey City, St. John's		Middleburg, Ia., S. S.	15 00
Ger.	4 00	Middleburg, N. Y.	10 00
Jerusalem, N. Y.	87	Millstone, N. J.	50 00
Kalamazoo, Mich., Bethany		Middletown, N. J.	7 23
B. C.	17 86	Milwaukee, Wis., 1st C. E.	
Third, Kalamazoo, Mich..	40 00	S.	15 00
Fourth, Kalamazoo, Mich.	7 57	Monroe, Ia.	3 00
Kerhonkson, N. Y.	5 60	Monroe, Ia., S. S.	6 56
Kelsey, S. S.	1 10	Monroe, S. D.	10 00
Keyport, N. J.	5 67	Mohawk, N. Y., C. E. S..	10 00
Kings, Ill.	4 00	Morrison, Ill., Ebenezer	
Kingston, N. Y., Fair St..	2 00	Morrison, Ill., Ebenezer	
Kingston, N. Y., Fair St., S.		Ch., C. E. S.	10 00
S.	31 45	Morrison, Ill., Ebenezer	
Kingston, N. Y., Ch. of		Ch., L. S. S.	5 00
Comforter	3 72	Mott Haven, N. Y., C. E.	
Kiskatom, N. Y.	15 00	S.	10 00
Koster, Ill.	21 00	Mount Vernon, N. Y., L. M.	
Lansing, Ill.	14 00	S.	1 00
Lansing, Ill., S. S.	17 00	Muscatine, Ia.	7 00

Muscatine, Ia., Y. L. M. S.	10 00	New Prospect, N. Y.	12 49
Muskegon, Mich., 3d, W. M.		North Holland, Mich.	11 84
& A. S.	5 00	North Holland, Mich., S. S.	25 00
N. Y. City, Anderson Mem'l	6 25	North Holland, Mich., Ca-	
N. Y. City, Anderson		techumens	7 00
Mem'l, S. S.	4 05	North Marletown, N. Y.	6 00
N. Y. City, Bethany Mem'l	15 00	North Sibley, Ia.	16 35
N. Y. City, Grace Ch.	5 00	Nyack, N. Y.	30 87
N. Y. City, 1st Harlem, S.		Nyack, Y. P. S.	17 75
S.	25 00	North Yakima, Wash.	15 00
N. Y. City, High Bridge, Y.		Niskayuna, N. Y.	20 00
P. S.	6 00	Oak Harbor, Wash.	8 00
N. Y. City, 68th St., Ger-		Onesquethaw, N. Y.	38
man	5 00	Oostburg, Wis., S. S.	7 00
N. Y. City, 4th German, C.		Oostburg, Wis., W. M. Soc.	16 20
E. S.	30 00	Oostburg, Wis., Y. L. A.	
N. Y. City, Knox Mem'l.	35 00	Soc.	10 00
N. Y. City, Knox Mem'l		Oradell, N. J.	7 87
B. T. Sch.	32 54	Oregon, Ill., Ebenezer Ch.	9 00
N. Y. City, Mad. Ave.	63 00	Otley, Ia.	27 02
N. Y. City, Mad. Ave., S.		Overisel, Mich.	77 25
S.	35 00	Parkersburg, Ia.	20 00
N. Y. City, Manor Chapel		Park Ridge, N. J., Pascack	5 00
C. E. S.	5 00	Paterson, N. J., Peoples	
N. Y. City, Mariner's Har-		Park Ch.	89 57
bor, C. E. S.	5 00	Paterson, N. J., Union Ch.	9 83
N. Y. City, Middle Coll., S.		Pella, Neb.	17 05
S.	60 00	First, Pella, Ia.	16 32
N. Y. City, 34th St., L. M.		First, Pella, Ia., S. S.	50 00
S.	20 00	Second, Pella, C. E. S.	45 00
N. Y. City, West End Coll.,		Third, Pella	40 50
Y. P. S.	100 00	Fourth, Pella, S. S.	4 00
N. Y. City, West End Coll.,		Pella, Ia., Bethel Ch.	14 56
the Guild	25 00	Pella, Ia., Zendingfest.	39 35
N. Y. City, Port Richmond,		Peoria, Ill.	7 26
C. E. S.	15 00	Peoria, Ill., S. S.	5 00
N. Y. City, Melrose, Ger.	3 00	Peoria, Ill., Crusaders.	5 00
N. Y. City, Prospect Hill,		Philadelphia, Pa., 1st.	6 00
C. E. S.	4 01	Philadelphia, Pa., M. Study	
N. Y. City, Hamilton		Class	9 00
Grange	49 15	Philadelphia, Pa., Talmage	
N. Y. City, Houston St.,		Mem'l	10 00
Ger. Ev.	20 00	Philmont, N. Y., Miss.	
Nassau, N. Y.	15 10	Union	15 00
Nassau, N. Y., S. S.	1 00	Plainfield, N. J., Trinity	50 00
Neshanic, N. J., S. S.	5 00	Plainfield, N. J., Trinity,	
Newark, N. J., N. Y. Ave.,		S. S.	65 17
C. E. S.	10 00	Plainfield, N. J., Trinity,	
Newark, 1st, P. M. S. S.	10 00	C. E. S.	15 32
Newburg, N. Y., Am. Ch.	23 22	Plattekill, N. Y., Highwoods	5 00
Newburg, N. Y., D. A. B.		Portage, Mich., Pastor's	
C.	30 14	Bible Cl.	3 50
New Brunswick, N. J., Soc.		Pottersville, N. J., C. E. S.	2 00
of Inquiry	22 00	Prairie View, Kans.	15 43
New Era, Mich.	11 35	Prattsville, N. Y.	3 00
Newkirk, Ia.	57 20	Peekskill, N. Y.	18 80

Passaic, N. Y., 1st.....	50 00	Spotswood, N. J.....	4 00
Passaic, N. Y., 1st, S. S. .	25 00	Stanton, N. J., C. E. S. . .	2 90
Queens, N. Y.....	16 88	Stuyvesant, N. Y.....	6 00
Queens, N. Y., S. S.....	13 42	Sully, Ia., Bethany Ch....	10 68
Randolph Center, Wis....	20 50	Summit, Ill.	40 80
Raritan, Ill., S. S.....	4 46	Summit, Ill., S. S.....	20 00
Raritan, N. J., Friends....	6 00	Summit, Ill., C. E. S. . .	5 00
Red Bank, N. J., M. M. Soc.	2 00	Svea, Minn,	13 50
Ridgewood, N. J.....	14 55	Second, Syracuse, N. Y....	15 00
Ridgewood, N. J., S. S....	30 00	First, Tarrytown, N. Y., S.	
Rock Valley, Ia.....	19 77	S.	10 00
Rock Valley, Ia., S. S....	14 71	Second, Tarrytown, N. Y..	25 00
Rochester Classis, M. Fest.	44 00	Three Bridges, N. J.....	6 68
First, Rochester, N. Y., C.		Titonka, Ia.	10 00
E. S.	6 00	Vriesland, Mich.	20 00
Second, Rochester, N. Y..	24 79	Vriesland, Mich., C. E. S. .	5 00
Rotterdam, Kans.	16 35	Waupun, Wis.	105 55
Sandstone, Minn.	5 62	Waupun, Wis., A Friend..	50 00
Schenectady, N. Y., Belle-		Warwick, N. Y.....	56 50
vue	5 87	Wellsburg, Ia.	20 00
First, Schenectady, N. Y..	76 06	Wellsburg, Ia., S. S.....	10 00
First, Schenectady, N. Y.,		Westfield, N. Dak.....	13 11
Hope Chapel	15 00	West Leyden, N. Y., M. Cir-	
First, Schenectady, N. Y.		cle	5 00
Griffis Band	35 00	West New Hempstead, N.	
Second, Schenectady, N. Y.	4 63	Y., Y. P. S.....	5 00
Schodack, N. Y., C. E. S. .	5 77	West Nyack, N. Y., C. E.	
Schuylerville, N. Y.....	14 07	S.	10 00
Scotland, S. D.....	5 00	West Sayville, N. Y.....	6 80
Sheboygan Co., Wis., Mis-		Westwood, N. J., S. S. Pri.	
sion Fest.	20 00	Cl.	5 00
Sheboygan Co., Wis., Hope		Whitehouse, N. J.....	5 00
Ch.	11 39	Whitehouse, N. J., S. S....	5 00
Sheldon, Ia.	2 34	Woodstock, N. Y.	4 00
Sioux Center, Ia., Chris-		West Hoboken, N. J., C. E.	
tian	15 00	S.	10 00
Sioux Center, Ia., A Mem-		Worthing, S. D.....	1 00
ber	20 00	First, Yonkers, N. Y., C. E.	
Sioux Co. Chs., Ia.....	10 00	S.	7 00
First, Sioux Center, Ia....	45 70	Yonkers, N. Y., Park Hill,	
First, Sioux Center, Ia., Y.		C. E. S.....	10 00
W. C. A.....	20 24	First, Zeeland, Mich.....	212 00
Sioux Center, Central C. E.		First, Zeeland, Mich.....	15 00
S.	15 00	Mrs. Sarah Ackerman....	5 00
Sibley, Ia., Mission.....	6 93	Albany, Ministerial Ass'n..	10 00
South Blendon, Mich.....	18 00	Mrs. Francis Bacon.....	45 00
South Branch, N. J.....	9 24	Mrs. A. H. Baldwin and	
South Holland, Ill.....	120 65	three grandchildren	12 00
Springfield, S. D.....	26 00	Miss A. G. Blauvelt.....	20 00
Spring Lake, Mich.....	21 40	Rev. E. Breen.....	9 65
Spring Lake, Mich., Ca-		Miss Sara A. Bussing....	5 00
techumens	12 00	Miss Jennie Buys.....	2 00
Spring Lake, Mich., Y. L.		Rev. Herman C. Berg, D.D.	5 00
M. S.	5 00	Miss Carrie M. Campbell..	5 00
Spring Valley, N. Y., C.		Peter Cortelyou	80 00
E. S.	5 17	Rev. Geo. Z. Collier.....	40 00

J. William Clark.....	1000 00	Miss Amelia E. Lippincott.....	5 00
De Heidenwereld	100 00	In Memoriam (C. E. O.)...	20 00
Peter De Pagter.....	2 00	In Memoriam	10 00
Mr. T. P. De Witt.....	5 00	In Memory of C. B. L....	50 00
Rev. H. Dormstra.....	25 00	In Memory of Mrs. Mar-	
Miss D. M. Douw.....	25 00	garet J. Winans.....	30 00
A Friend, Albany, N. Y....	30 00	Dr. D. L. Mason.....	50 00
A Friend, Mad. Ave., Al-		Henry S. Meyer.....	5 00
bany	10 00	Mrs. Amlra St. J. Mills..	10 00
A Friend, Madison, Wis...	5 00	Miss Sara J. Monteath....	25 00
A Friend, S. Dennis, Mass.	2 00	Miss Grace Northrup.....	1 00
A Friend	5 00	U. N.	5 00
A Friend	100 00	A. Hamilton Patterson....	1000 00
A Friend	5 00	D. F. Plasman.....	2 00
A Friend	2 00	S. V. N.	100 00
Two Friends	100 00	Mrs. C. E. B. Smock.....	100 00
An Interested Friend.....	25 00	J. Ten Hope.....	10 00
Mrs. C. A. Halg.....	24 30	J. and S. Te Winkel....	10 00
Miss Julia A. C. Harmon..	10 00	Miss Mary C. Van Brunt..	5 00
Miss M. L. B. Hasbrouck..	5 00	Miss A. W. Van Houten and	
Peter Heeres	5 00	friends	8 00
Rev. Louis Hieber.....	1 00	Mr. D. Vander Wall....	5 00
Mr. and Mrs. John Hoek-		J. Van Westenbrugge....	5 00
stra	5 00	Herman W. Verseput....	5 00
Rev. J. W. Hofstra.....	1 00	Mr. C. Walvoord.....	5 10
Holland, Neb., A Member	31 25	Wellesley College	25 00
Miss Hendrina Hospers....	5 00	Miss S. S. Winans.....	15 00
Mr. and Mrs. D. Hopper..	5 00	Mrs. S. M. Woodbridge....	50 00
Chr. Jacobs and family....	45 00	Rev. A. A. Zabriskle....	5 00
Mrs. A. Jenny.....	35 00	Woman's Board	5285 62
Miss A. M. LeFevre.....	10 00		

RECEIPTS ON THE FIELD.

British and Foreign Bible Society.....	Rupees	1622- 4-9
Bible Lands Mission Aid Society.....		745- 9-0
Miss Mac Kinnon		75- 0-0
Mrs. P. Mac Kinnon		31- 8-0
D. M. Gray, Esq.....		77- 8-0

2551-13-9

The equivalent of about \$850 gold.

THE ARABIAN MISSION, STATEMENT OF RECEIPTS AND DISBURSEMENTS.

FOR THE YEAR ENDING MAY 1, 1908.

RECEIPTS.

Cash balance May 1, 1907.....		\$12,678 73
Repayment of loans Board of Foreign Missions.....	\$12,000 00	
Loans to Board of Foreign Missions.....	8,000 00	
		<hr/>
		4,000 00
Interest on loans		467 87
Syndicate gifts		10,198 15
Non-syndicate gifts		15,815 73
Gifts for Objects Outside of Appropriations—		
Katherine Zwemer Memorial Bed.....	\$1,000 00	
New Hospital in Arabia.....	2,000 00	
Property at Busrah.....	1,578 95	
Mission House, Bahrein	50 00	
General	411 00	
		<hr/>
		5,039 95
For transmission		47 00
		<hr/>
		\$48,247 43

DISBURSEMENTS.

Remittance to Arabia for regular work).....		\$13,955 25
Remittance to Arabia for special work		2,885 95
Individual accounts of Missionaries.....		3,422 98
Outfit and travel to Arabia.....		504 85
Travel homeward		38 76
Expended at home for account of property at Busrah		8 00
Office Expenses—		
Travel	\$128 82	
Asst. Treasurer	300 00	
Acct. books and stationery.....	40 75	
Stenographers	291 24	
Postage	133 88	
Printing Annual Report, "Neglected Arabia" and		
Leaflets	571 95	
Freight and Express.....	25 65	
Exchange	14 49	
Audit	30 00	
Three "Gospels of Barnabas".....	15 75	
Cablegrams	6 36	
Incidentals	3 90	
		<hr/>
		1,562 79
Cash balance, May 1, 1908.....		25,868 85
		<hr/>
		\$48,247 43

JUNE, 1908.

155

BALANCE SHEET, MAY 1, 1908.

RESOURCES.

Cash	\$25,868 85
------------	-------------

LIABILITIES.

Trust Funds—	
Lansing Memorial	\$1,000 00
A. Van Santvoord Memorial.....	1,000 00
K. Zwemer Memorial.....	1,000 00
Medical Work	250 00
	<hr/>
	3,250 00
Gifts for Objects Outside the Appropriations—	
New Hospital, 1908.....	\$2,000 00
Property at Busrah.....	98 00
General	221 25
	<hr/>
	2,319 25
Surplus	20,299 60
	<hr/>
	\$25,868 85

(Signed) W. H. VAN STEENBERGH,
Treasurer.

Dated May 25, 1908.

May 18, 1908.

To the Treasurer,
The Arabian Mission,
Reformed Church in America,
New York City.

DEAR SIRs—We have examined the accounts of the Arabian Mission for the year ending May 1, 1908, and have found them correct. All receipts have been properly entered and all disbursements are supported by proper vouchers. We have proved the balance of cash on hand on April 30, 1908.

We submit herewith a statement of receipts and disbursements for the year and a balance sheet, May 1, 1908, as shown by the books.

Yours respectfully,

(Signed) SUFFERN & SON,
Certified Public Accountants.

Approved:

E. E. OLCOTT,
For Finance Committee.

MISSIONARIES OF THE BOARD.

The following list presents the names of Missionaries now connected with their various Missions, whether in the field or at home expecting to return, with their addresses, and those under appointment.

Letter postage to all lands here named, five cents for the first ounce; three cents for each additional ounce or fraction.

Postage on printed matter, one cent for each two ounces, or fraction.

AMOY MISSION.

Only address—Amoy, China.	WENT OUT.
Mrs. J. V. N. Talmage.....	1865
Mrs Helen C. Kip.....	1865
Miss Mary E. Talmage.....	1874
Miss Catherine M. Talmage.....	1874
Rev. Philip W. Pitcher.....	1885
Mrs. Annie F. Pitcher.....	1885
Rev. John A. Otte, M. D.....	1887
Mrs. Frances C. Otte, 475 E. Fulton St., Grand Rapids, Mich.	1887
Miss Nellie Zwemer	1891
Miss Elizabeth M. Cappon, Holland, Mich.....	1891
Miss Margaret C. Morrison.....	1892
Miss Lily N. Duryee.....	1894
C. Otto Stumpf, M. D., Queens, L. I., N. Y.....	1899
Mrs. Eleanor Stumpf, Queens, L. I., N. Y.....	1899
Rev. A. Livingston Warnshuis, Holland, Mich.....	1900
Mrs. Anna D. Warnshuis, Holland, Mich.....	1900
Rev. Harry P. Boot, Holland, Mich.....	1903
Rev. Frank Eckerson	1903
Miss Alice Duryee, 25 East 22d St., N. Y.....	1903
Miss Elisabeth H. Blauvelt, M. D.....	1905
Rev. Henry J. Voskuil.....	1907

Rev. Henry P. De Pree.....	1907
Mrs. Kate E. De Pree.....	1907
Miss Katharine R. Green.....	1907
Miss Anna H. Meengs.....	1908
Miss Mary W. Shepard.....	1908

ARCOT MISSION.

General Address—Madras Presidency, India.

Rev. Jared W. Scudder, M. D., D. D., Palmaner.....	1855
Mrs. Julia C. Scudder, Palmaner.....	1855
Mrs. Charlotte B. Chamberlain, Madanapalle.....	1859
Mrs. Sophia W. Scudder, Vellore.....	1861
Rev. J. H. Wyckoff, D. D., Vellore.....	1874
Mrs. Gertrude Chandler Wyckoff, Vellore.....	1892
Miss Julia C. Scudder, Palmaner.....	1879
Rev. Ezekiel C. Scudder, Tindivanam.....	1882
Mrs. Mabel J. Scudder, Tindivanam.....	1889
Miss M. K. Scudder, Ranipettai.....	1884
Rev. Lewis R. Scudder, M. D., Ranipettai.....	1888
Mrs. Ethel T. Scudder, Ranipettai.....	1888
Rev. Lewis B. Chamberlain, Madanapalle.....	1891
Mrs. Julia Anable Chamberlain, Madanapalle.....	1897
Rev. James A. Beattie, Chittoor.....	1893
Mrs. Margaret Dall Beattie, Chittoor.....	1893
Miss Louisa H. Hart, M. D., Vellore.....	1895
Rev. Henry J. Scudder, Punganur (1890-1894).....	1897
Mrs. Margaret B. Scudder, Punganur.....	1897
William H. Farrar, Arni.....	1897
Mrs. Elizabeth W. Farrar, Arni.....	1897
Rev. Walter T. Scudder, Arni.....	1899
Mrs. Ellen B. Scudder, M. D., Arni.....	1899
Miss Ida S. Scudder, M. D., Vellore.....	1899
Miss Annie E. Hancock, Vellore.....	1899
Miss Alice B. Van Doren, Ranipettai.....	1903
Arthur C. Cole, M. A., Vellore.....	1905
Mrs. Anna M. Cole, Vellore.....	1905
Miss Henrietta Wynkoop Drury, Madanapalle.....	1906

Rev. Henry Honegger, Ranipettai.....	1907
Miss Lily Stanes, Vellore.....	1907
Miss Delia M. Houghton, Vellore.....	1908

NORTH JAPAN MISSION.

General Address—Japan.

Rev. James H. Ballagh, D. D., Yokohama.....	1861
Mrs. Margaret K. Ballagh, Yokohama.....	1861
Rev. E. Rothesay Miller, Kojimachi, Tokyo.....	1875
Mrs. Mary E. Miller, Kojimachi, Tokyo.....	1869
Rev. Eugene S. Booth, 178 Bluff, Yokohama.....	1879
Mrs. Emily S. Booth, 178 Bluff, Yokohama.....	1879
Prof. Martin N. Wyckoff, D. Sc., Meiji Gakuin, Tokyo....	1881
Mrs. Anna C. Wyckoff, Meiji Gakuin, Tokyo.....	1881
Miss M. Leila Winn, 25 East 22d St., N. Y.....	1882
Miss Anna deF. Thompson, 25 East 22d St., N. Y.....	1886
Miss Julia Moulton, 178 Bluff, Yokohama.....	1889
Rev. D. C. Ruigh, Morioka, Iwate Ken.....	1901
Mrs. Christine C. Ruigh, Morioka, Iwate Ken.....	1904
Miss Jennie M. Kuyper, 178 Bluff, Yokohama.....	1905
Mr. Walter E. Hoffsommer, Meiji Gakuin, Tokyo.....	1907
Mrs. Grace P. Hoffsommer, Meiji Gakuin, Tokyo.....	1907

SOUTH JAPAN MISSION.

General Address—Japan.

Rev. Albertus Pieters, Nagasaki.....	1891
Mrs. Emma T. Pieters, Nagasaki.....	1891
Miss Sara M. Couch, Nagasaki.....	1892
Rev. Harman V. S. Peeke, 25 E. 22d St., N. Y. (1888-1892) .	1893
Mrs. Vesta O. Peeke, 25 East 22d St., N. Y.....	1893
Miss Harriet M. Lansing, Kagoshima.....	1893
Rev. Garret Hondelink, 25 East 22d St., N. Y.....	1903
Mrs. Grace W. Hondelink, 25 E. 22d St., N. Y.....	1903
Miss Grace Thomasma, Kagoshima.....	1904
Miss Jennie A. Pieters, Nagasaki.....	1904
Mr. Anthony Walvoord, Nagasaki.....	1905

Mrs. Edith Walvoord, Nagasaki.....	1905
Rev. Willis G. Hoekje, Saga.....	1907

ARABIAN MISSION.

General Address—Via Bombay.

Rev. James Cantine, 25 East 22d St., N. Y.....	1889
Mrs. Elizabeth G. Cantine, 25 East 22d St., N. Y.....	1902
Rev. Samuel M. Zwemer, D. D., 25 East 22d St., N. Y....	1890
Mrs. Amy W. Zwemer, 25 East 22d St., N. Y.....	1896
Rev. H. R. L. Worrall, M. D., 25 East 22d St., N. Y.....	1894
Mrs. Emma H. Worrall, M. D., 25 East 22d St., N. Y.....	1901
Rev. Fred J. Barny, Muscat, Arabia.....	1897
Mrs. Margaret R. Barny, Muscat, Arabia.....	1898
Sharon J. Thoms, M. D., Bahrein, Persian Gulf.....	1898
Mrs. May De Pree Thoms, Bahrein, Persian Gulf.....	1906
Rev. James E. Moerdyk, Bahrein, Persian Gulf.....	1900
Rev. John Van Ess, Busrah, Persian Gulf.....	1902
Miss Jennie A. Scardefield, Busrah, Persian Gulf.....	1903
Miss Fanny Lutton, Bahrein, Persian Gulf.....	1904
Arthur K. Bennett, M. D., Busrah, Persian Gulf.....	1904
Mrs. Martha C. Vogel, Busrah, Persian Gulf.....	1905
C. Stanley G. Mylrea, M. D., Bahrein, Persian Gulf.....	1906
Mrs. Bessie London Mylrea, Bahrein, Persian Gulf.....	1906
Mr. Dirk Dykstra, Bahrein, Persian Gulf.....	1906
Miss Minnie Wilterdink, Bahrein, Persian Gulf.....	1907
Rev. Gerrit J. Pennings.....	1908

